



# CONSTITVTIONS AND CANONS

*Ecclesiasticall.*

Treated vpon by the Bishop of London,  
President of the Conuocation for the  
Prouince of Canterbury, and the rest of the  
Bishops and Clergie of the  
sayd Prouince :

And agreed vpon with the Kings Maiesties Licence in their  
Synode begun at London Anno Dom. 1603 And in the  
yeere of the raigne of our Soueraigne Lord Iames  
by the grace of God King of England,  
France, and Ireland the first, and  
of Scotland the 37.

*And now published for the due obseruation of them by his  
Maiesties authority, vnder the great  
Seale of England.*

---

IMPRINTED AT LONDON  
by Robert Barker, Printer to the Kings  
most Excellent Maiestie.  
ANNO. 1612.





# THE TABLE.

## Of the Church of England

- 1 **T**He Kings Supremacie over the Church of England, in causes Ecclesiasticall, to be maintained.
- 2 Impugners of the Kings Supremacie censured.
- 3 The Church of England a true and Aposto'licall Church.
- 4 Impugners of the publike worship of God established in the Church of England censured.
- 5 Impugners of the Articles of Religion established in the Church of England censured.
- 6 Impugners of the Rites and Ceremonies established in the Church of England censured.
- 7 Impugners of the government of the Church of England by Archbishops, Bishops, &c. censured.
- 8 Impugners of the forme of consecrating and ordering Archbishops, Bishops, &c. in the Church of England censured.
- 9 Authors of Schismes in the Church of England censured.
- 10 Maintainers of Schismaticks in the Church of England censured.
- 11 Maintainers of Conuenticles, censured.
- 12 Maintainers of Constitutions made in Conuenticles, censured.

## The Table.

### Of Diuine Service and Admini- stration of the Sacraments.

- 13 **D**<sup>ye</sup> celebration of Sundayes and Holy-dayes.
- 14 The prescript forme of Diuine Service to be vsed on Sundayes and holy dayes.
- 15 The Letanie to bee read on Wednesdayes and Fridayes.
- 16 Colledges to vse the prescript forme of Diuine Service.
- 17 Students in Colledges to weare Surplisses, in time of Diuine Service.
- 18 Reuerence and attention to bee vsed within the Church in time of Diuine Service.
- 19 Loyerers not to bee suffered neere the Church in time of Diuine Service.
- 20 Bread and Wine to be provided against euery Communion.
- 21 The Communion to be thrice a yeere receiued.
- 22 Warning to bee giuen beforchand for the Communion.
- 23 Students in Colledges to receiue the Communion foure times a yeere.
- 24 Copes to be worne in Cathedrall Churches by those that administer the Communion.
- 25 Surplisses and Hoods to bee worne in Cathedrall Churches when there is no Communion.
- 26 Notorious offenders not to be admitted to the Communion.
- 27 Schismatikes not to bee admitted to the Communion.
- 28 Strangers not to be admitted to the Communion.
- 29 Fathers

## The Table.

29 *Fathers not to be Godfathers in Baptisme, nor children not Communicants.*

30 *The lawfull use of the Crosse in Baptisme explained.*

### Ministers their Ordination, Function, and Charge.

31 **F**our *solemne times appointed for the making of Ministers.*

32 *None to be made Deacon and Minister, both in one day.*

33 *The Title of such as are to be made Ministers.*

34 *The qualitie of such as are to be made Ministers.*

35 *The examination of such as are to be made Ministers.*

36 *Subscription required of such as are to be made Ministers.*

*The Articles of Subscription.*

*The forme of Subscription.*

37 *Subscription before the Diocesan.*

38 *Reuolters after Subscription, censured.*

39 *Cautions for Institution of Ministers into Benefices.*

40 *An Oath against Symonie at institution into Benefices.*

41 *Licences for Plurality of Benefices limited, and Residence enioyned.*

42 *Residence of Deanes in their Churches.*

43 *Deanes and Prebendaries to Preach during their Residence.*

44 *Prebendaries to be resident vpon their Benefices.*

## The Table.

- 45 Beneficed Preachers being resident upon their livings to preach every Sunday.
- 46 Beneficed men not Preachers to procure monthly Sermons.
- 47 Absence of Beneficed men to bee supplied by Curates that are allowed Preachers.
- 48 None to be Curates but allowed by the Bishop.
- 49 Ministers not allowed Preachers, may not expound.
- 50 Strangers not admitted to Preach without shewing their Licence.
- 51 Strangers not admitted to preach in Cathedrall Churches without sufficient authoritie.
- 52 The names of strange Preachers to be noted in a booke.
- 53 No publike opposition betweene Preachers.
- 54 The Licences of preachers refusing Conformatie to bee voyd.
- 55 The forme of a Prayer to bee used by preachers before their Sermons.
- 56 Preachers and Lecturers to reade diuine Service and administer the Sacraments twice a yeere at the least.
- 57 The Sacraments not to bee refused at the hands of unpublishing Ministers.
- 58 Ministers reading Diuine Service, and Administering the Sacraments, to weare Surplisses, and Graduats therewithall Hoods.
- 59 Ministers to Catechise every Sunday.
- 60 Confirmation to be performed once in three yeeres.
- 61 Ministers to prepare children for Confirmation.
- 62 Ministers not to marrie any person without Bannes or Licence

63 Ministers

## The Table.

63 *Ministers of exempts Churches not to marie without Bannes or Licence.*

64 *Ministers solemnely to bid Holy dayes.*

65 *Ministers solemnely to denounce Recusants and Excommunicates.*

66 *Ministers to conferre with Recusants.*

67 *Ministers to visit the sicke.*

68 *Ministers not to refuse to Christen or burie.*

69 *Ministers not to deferre Christening, if the child bee in danger.*

70 *Ministers to keepe a Register of Christnings, Weddings, and Burials.*

71 *Ministers not to Preach or administer the Communion in priuate houses.*

72 *Ministers not to appoint publike or Priuate Fasts, or Prophecies, or to exercise, but by authority.*

73 *Ministers not to hold priuate Conuenticles.*

74 *Decencie in apparell enioyned to Ministers.*

75 *Sober conuersation required in Ministers.*

76 *Ministers at no time to forsake their calling.*

## Schoolemasters.

77 **N** *One to teach Schoole without Licence.*

78 **C** *Curats desirous to teach, to bee licenced before others.*

79 *The duty of Schoolemasters.*

## Things appertaining to Churches.

80 **T** *He great Bible and Booke of Common prayer be had in enery Church.*

*A Font*

## The Table.

- 81 *A Font of stone for Baptisme in euery Church.*
- 82 *A decent Communion Table in euery Church.*
- 83 *A Pulpit to be provided in euery Church.*
- 84 *A Chest for Almes in euery Church.*
- 85 *Churches to be kept in sufficient reparations.*
- 86 *Churches to be suruayed, and the decayes certified to the high Commissioners.*
- 87 *A Terrier of Glebelands and other Possessions belonging to Churches.*
- 88 *Churches not to be prophaned.*

### Churchwardens, Questmen and Sidemen.

- 89 **T**He choise of Churchwardens, and their accompts.
- 90 *The choise of Sidemen, and their ioynts office with Churchwardens.*

### Parish Clearkes.

- 91 **P**arish Clearkes to bee chosen by the Minister.

### Ecclesiasticall Courts belonging to the Archbishops Iurisdiction.

- 92 **N**one to be cited into diuers Courts for probate of the same Will.
- 93 *The Rate of bona notabilia liable to the Prerogative Court.*
- 94 *None to be Cited into the Arches or Audience but dwellers within the Archbishops Diocesse or Peculiars.*
- 95 *The*

## The Table.

- 95 *The restraint of double Quarrels.*  
 96 *Inhibitions not to be granted without the subscription of an Advocate.*  
 97 *Inhibitions not to be granted untill the Appeale bee exhibited to the Iudge.*  
 98 *Inhibitions not to be granted to factious Appellants, unlesse they first subscribe.*  
 99 *None to marry within the degrees prohibited.*  
 100 *None to marry under xxi. yeeres without their Parents consent.*  
 101 *By whom Licences to marry without bannes shall be granted and to what sort of persons.*  
 102 *Securitie to be taken at the granting of such Licences, and under what conditions.*  
 103 *Oathes to be taken for the Conditions.*  
 104 *An exception for those that are in Widowhood.*  
 105 *No sentence for Diuorce to be giuen upon the sole confession of the parties.*  
 106 *No Sentence of Diuorce to bee giuen but in open Court.*  
 107 *In all Sentences for Diuorce, bond to be taken for not marrying, during each others life.*  
 108 *The penalie for Iudges offending in the premises.*

## Ecclesiasticall Courts belonging to Bishops and inferiour Ordinaries, and the proceedings in them.

- 109 **N**otorious crimes and scandals to be certified into Ecclesiasticall Courts by presentment.  
 110 *Schismatickes to be presented.*  
 111 *Disturbers of Diuine Service to be presented.*  
 112 *Not Communicants at Easter to be presented.*

## The Table.

- 113 *Ministers may present.*  
114 *Ministers shall present Recusants.*  
115 *Ministers and Churchwardens not to bee sued for presenting.*  
116 *Churchwardens not bound to present oftener then twice a yeare.*  
117 *Churchwardens not to be troubled for not presenting oftener then twice a yeere.*  
118 *The old Churchwardens to make their presentments before the new be sworn.*  
119 *Conuenient time to bee assigned for framing Presentments.*  
120 *None to bee Cited into Ecclesiasticall Courts by Proceffe of Quorum nomina.*  
121 *None to be cited into senerall Courts for one crime.*  
122 *No sentence of Deprivation or Deposition to bee pronounced against a Minister, but by the Bishop.*  
123 *No Acte to be sped but in open Court.*  
124 *No Court to haue more then one Seale.*  
125 *Conuenient places to be chosen for the keeping of Courts.*  
126 *Peculiar and inferior Courts to exhibite the originall copies of Wils into the Bishops Registrie.*

### Judges of Ecclesiasticall Courts.

- 127 **T**he Qualitie and oath of Iudges.  
128 **T**he Qualitie of Surrogats.

### Proctors.

- 129 **P**roctors not to retaine Causes, without the lawfull assignments of the parties.



## The Table.

130 *Proctors not to retaine Causes without the Council of an Advocate.*

131 *Proctors not to conclude in any Cause, without the knowledge of an Advocate..*

132 *Proctors prohibited the oath In animam Domini sui.*

133 *Proctors not to be clamorous in Court.*

## Registers.

134 *Abuses to be reformed in Registers.*

135 *A certaine rate of Fees due to all Ecclesiasticall Officers.*

136 *A Table of the rates of Fees to be set up in Courts and Registries.*

137 *The whole Fees for shewing Letters of Orders and other Licences, due but once in every Bishops time.*

## Apparators.

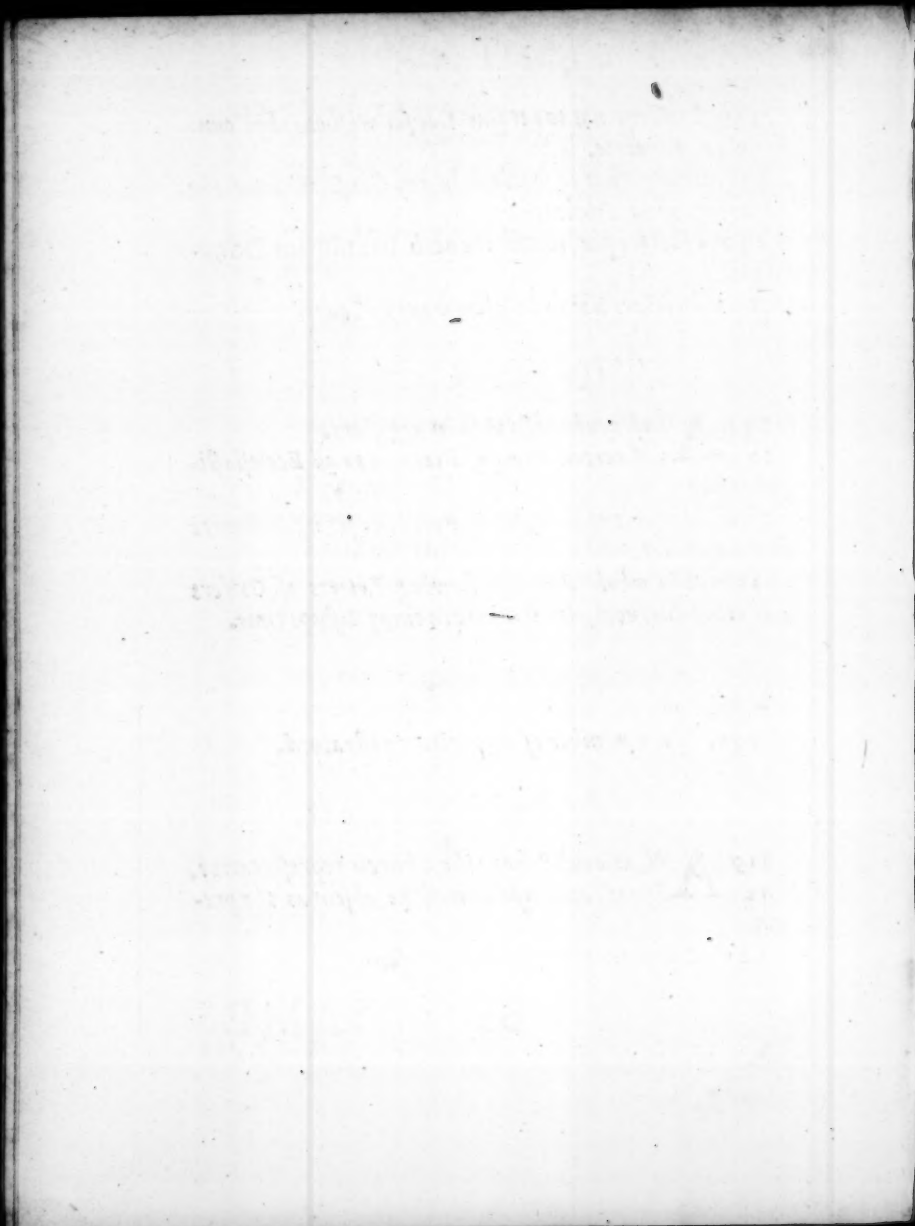
138. *The number of Apparitors restrained.*

## Authoritie of Synods.

139 *Nationall Synode the Church representative.*

140 *Synods conclude as well the absent as the present.*

141 *Depravers of the Synode, censured.*





**H** A M E S, by the grace of God  
King of England, Scotland, France,  
and Ireland, defender of the faith, &c.

To all to whome these presents shall  
come, Greeting. Whereas our Bishops, Deanes  
of our Cathedrall Churches, Archdeacons, Chap-  
ters and Colledges, and the other Clergie of euery  
Diocesse within the Prouince of Caterbury, be-  
ing summoned and called by vertue of our Writt  
directed to the most reuerend Father in God IOHN  
late Archbishop of Canterbury, and bearing  
date the 31 day of Iannuarie in the first yeare of  
our Raigne of England, France, and Ireland, and

of Scotland the 37. to haue appeared before him in  
our Cathedrall Church of Saint Paul in London the  
20 day of March then next ensuing, or else where,  
as hee should haue thought it most conuenient, to  
treat, consent, and conclude vpon certaine difficult,  
and vrgent affaires mentioned in the same Writte,  
Did thereupon at the time appointd, and within  
the Cathedrall Church of Saint Paul afore sayd, as-  
semble themselves and appeare in Conuocation for  
that purpose, according to our said Writ before the  
right Reuerend Father in God Richard Bishop of  
London, duely (vpon a second Writ of Ours dated  
the 9 day of March aforesaid) authoriz'd, appoin-  
ted and constituted, by reason of the said Archbishop  
of Canterbury his death, President of the sayde  
Conuocation, to execute those things which by ver-  
tue of our first Writ did appertaine to him the sayd  
Archbishop to haue executed if he had liued: Wee  
for diuers vrgent & weightie causes and considera-  
tions vs thereunto especially mouing, of our speciall  
grace, certaine knowledge, and meere motion did  
by vertue of our Prerogatiue Royall and supreme  
Authoritie in causes Ecclesiasticall giue & grant by  
our seuerall Letters Patents vnder our great Seale  
of England, the one dated the 12. day of Aprill  
last past, & the other the 25 day of Iune then next  
following, full, free, and lawfull Libertie, licence,  
power,

power, and Authoritie vnto the saide Bishop of London President of the said Conuocation, and to the other Bishops, Deanes, Archdeacons, Chapters and Colledges, & the rest of the Clergie before mentioned of the said Prouince, That they from time to time during our first Parliament now prorogued, might conferre, treat, debate, consider, consult, and agree of, and vpon such Canons, Orders, Ordinances and Constitutions, as they should thinke necessary, fit, and conuenient for the honor & seruice of Almighty God, the good and quiet of the Church, and the better gouernement thereof to bee from time to time obserued, performed, fulfilled and kept as well by the Archbishops of Canterbury, the Bishops and their Successours, and the rest of the whole Clergie of the saide Prouince of Canterbury in their seuerall Callings, Offices, Functions, Ministeries, Degrees and administrations, as also by all and euery Deane of the Arches, and other Iudge of the said Archbishops Courts, Gardians of Spiritualities Chauncellours, Deanes and Chapters, Archdeacons, Commissaries, Officialls, Registers, and all and euery other Ecclesiasticall Officers, and their inferiour Ministers whatsoeuer of the same Prouince of Canterbury in their and euery of their distinct Courts, & in the order and maner of their and euery of their proceedings: and by all other persons  
within

within this realme, as farre as lawfully being members of the Church, it may concerne them, as in our said Letters Patents amongst other clauses more at large doth appeare. Forasmuch as the said Bishop of London, President of the sayd Conuocation, and others the sayde Bishops, Deanes, Archdeacons, Chapters and Colledges, with the rest of the Clergie hauing met together at the time and place before mention.d, and then and there by vertue of our sayd authority granted vnto them, tr. a. d of, concluded, and agreed vpon certaine Cannons, Orders, Ordinances and Constitutions, to the end and purpose by Vs limmited and prescribed vnto t'em, and haue thereupon offered and presented the same vnto Vs, most humbly desiring Vs to giue our royall assent vnto their sayd Canons, Orders, Ordinances, and Constitutions, according to the forme of a certaine Statute or Acte of Parliament made in that be'alse in the xxv. yeere of the reigne of King HENRY the eight, and by our said Prerogatiue royall, and supr. me Authoritie in causes Ecclesiasticall, to ratifie by our Letters Patents vnder our great Seale of England, and to confirme the same: the title and tenour of them being word for worde as ensueth.

Constitutions



Constitutions and Canons  
Ecclesiasticall treated vpon by the  
Bishop of London, President of the Conuo-  
cation for the Prouince of Canterbury, and the rest  
of the Bishops and Cleargie of the sayd Prouince: and  
agreed vpon with the kings Maieslies Licence in their Sy-  
uode begun at London, Anno Dom, 1603.

*And in the yeere of the Reigne of our Soue-  
raigne Lord IAMES by the grace of God,  
King of England, France and Ireland the  
first, and of Scotland the 37.*

## Of the Church of England.

### I.

*The Kings Supremacie ouer the Church of England, in  
causes Ecclesiasticall, to be maintained.*

**A**S our duetie to the Kings most Ex-  
cellent Maiestie requireth, wee first  
decree and ordaine, That the Arch-  
bishop of Canterbury, (from time to  
time all Bishops of this Prouince, or  
Deanes, Archdeacons, Parsons, Vicars, and all o-  
ther Ecclesiasticall persons, shall faithfully keepe  
and obserue, and (as much as in them lieth) shall  
cause to be obserued and kept of others, all and sin-  
gular Lawes and Statutes made for the restoring to  
the Crowne of this Kingdome, the ancient iurisdi-  
ction ouer the State Ecclesiasticall, and abolishing

C

of

## Constitutions and

of all forreine power repugnant to the same. Furthermore, all Ecclesiasticall persons hauing cure of soules, and all other Preachers, and Readers of Diuinitie Lectures, shall to the ytermost of their wit, knowledge and learning, purely and sincerely (without any colour or dissimulation) teach, manifest, open, and declare foure times euery yeere (at the least) in their Sermons and other Collations and Lectures, That all vsurped and forreine power, (forasmuch as the same hath no establishment nor ground by the Lawe of God) is for most iust causes taken away and abolished: and that therefore no manner of obedience, or subiection within his Maiesties Realmes and Dominions, is due vnto any such forreine power: but that the Kings power within his Realmes of England, Scotland, and Ireland, and all other his Dominions and Countreyes, is the highest power vnder God, to whom all men, as well Inhabitants, as borne within the same, doe by Gods Lawes owe most loyalty and obedience, afore and aboue all other Power and Potentates in the earth.

### II.

*Impugners of the Kings Supremacie censured.*

**W**Hosoever shall hereafter affirme that the Kings Maiestie hath not the same authoritie in causes Ecclesiasticall, that the godly Kings had amongst the Iewes, and Christian Emperors in the Primitive Church, or impeach in any part his regall Supremacie in the said causes restored to the Crowne, and by the Lawes of this Realme therein established, let him be excommunicated *ipso facto*, and not restored but onely by the Archbishop after his repentance and



## Canons Ecclesiasticall.

and publike reuocation of those his wicked errors:

### III.

*The Church of England a true and Apostolicall Church.*

**VV**Hosoever shall hereafter affirme, that the Church of England by Law established vnder the Kings Maiestie, is not a true and an Apostolicall Church, teaching and maintaining the doctrine of the Apostles, let him be excommunicated *ipso facto*, and not restored, but onely by the Archbishop after his repentance and publike reuocation of this his wicked error.

### III.

*Impugners of the publike worship of God established in the Church of England censured.*

**VV**Hosoever shall hereafter affirme that the forme of Gods worship in the Church of England, established by the Law, and contained in the Booke of Common Prayer, and administration of Sacraments is a corrupt, superstitious, or vnlawfull worship of God, or containeth any thing in it that is repugnant to the Scriptures: let him be excommunicated *ipso facto*, and not restored but by the Bishop of the place, or Archbishop, after his repentance and publike reuocation of such his wicked errors.

### V.

*Impugners of the Articles of Religion, established in the Church of England censured.*

**VV**Hosoever shall hereafter affirme that any of the nine and thirtie Articles agreed vpon by the Archbishops, and Bishops of both Prouinces, and the whole Cleargie in the Conuocation holden at L O N D O N, in the yeere of our Lord God,

## Constitutions and

one thousand five hundred sixty two, for the avoiding of diuersities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious or erroneous, or such as hee may not with a good conscience subscribe vnto: let him be excommunicated *ipso facto*, and not restored, but onely by the Archbishop, after his repentance and publike reuocation of such his wicked errors.

### VI.

*Impugners of the Rites and Ceremonies established in the Church of England censured.*

**W**Hosoever shall hereafter affirme, that the Rites and Ceremonies of the Church of England by Law established, are wicked, Antichristian, or superstitious, or such as being commanded by lawfull authority, men who are zealously and godly affected, may not with any good conscience approoue them, vse them, or as occasion requireth subscribe vnto them, let him bee excommunicated *ipso facto*, and not restored, vntill hee repent and publicly reuoke such his wicked errors.

### VII.

*Impugners of the government of the Church of England by Archbishops, Bishops, &c. censured.*

**W**Hosoever shall hereafter affirme, that the government of the Church of England vnder his Maiestie by Archbishops, Bishops, Deanes, Archdeacons, and the rest that beare Office in the same, is Antichristian or repugnant to the word of God: let him bee excommunicated *ipso facto*, and so

## Canons Ecclesiasticall.

So continue vntill hee repent and publikely reuoke  
such his wicked errors.

### VIII.

*Impugners of the forme of consecrating and ordering  
Archbishops, Bishops, &c. in the Church of England  
censured.*

**VV**Hosoeuer shall hereafter affirme or teach,  
that the forme and manner of making and  
consecrating Bishops, Priests, or Deacons, conteineth  
any thing in it, that is repugnant to the word of God,  
or that they who are made Bishops, Priests, or Dea-  
cons in that forme, are nor lawfully made, nor ought  
to be accounted either by themselves or by others, to  
be truly either Bishops, Priests, or Deacons, vntill  
they haue some other calling to those diuine Offices:  
let them be excommunicated *ipso facto*, nor to be re-  
stored vntill hee repent and publikely reuoke such his  
wicked errors.

### IX.

*Authors of Schismes in the Church of England censured.*

**VV**Hosoeuer shall hereafter separate them-  
selves from the Communion of Saints, as it  
is approued by the Apostles rules in the Church of  
England, and combine themselves together in a new  
brotherhood, accounting the Christians who are  
conformable to the Doctrine, Governement, Rites,  
and Ceremonies of the Church of England, to bee  
prophane and vnmeet for them to ioyne within  
Christian profession: let them bee excommunicated  
*ipso facto*, and not restored, but by the Archbishop,  
after their repentance and publike reuocation of such  
their wicked errors.

# Constitutions and

## X.

*Maintainers of Schismatickes in the Church of England, censured.*

**VV**Hosoever shall hereafter affirme, That such Ministers as refuse to subscribe to the forme and manner of Gods worship in the Church of England prescribed in the Communion Booke, and their adherents, may truely take vnto them the name of another Church not established by Lawe, and dare presume to publish it, that this their pretended Church hath of long time groaned vnder the burden of certaine grieuances imposed vpon it, and vpon the members thereof before mentioned by the Church of England, and the Orders and Constitutions therein by Law established: Let them be excommunicated, and not restored vntill they repent and publicly reuoke such their wicked errors.

## XI.

*Maintainers of Conuenticles, censured.*

**VV**Hosoever shall hereafter affirme or maintaine, That there are within this Realme, other meetings, assemblies or Congregations of the Kings borne Subiects, then such as by the Lawes of this land are held and allowed, which may rightly challenge to themselves the name of true and lawfull Churches: let him be excommunicated and not restored but by the Archbishop, after his repentance and publike reuocation of such his wicked errors.

*Maintainers*

# Canons Ecclesiasticall.

## XII.

*Maintainers of Constitution made in conuenticles, censured.*

**VV**Hosoever shall hereafter affirme that it is lawfull for any sort of Ministers and Lay-persons, or either of them to ioyne together, and make Rules, Orders, or Constitutions in Causes Ecclesiasticall without the Kings authority, and shall submit themselves to be ruled and gouerned by them: let them be excommunicated *ipso facto*, and not be restored vntill they repent, and publicly reuoke those their wicked and Anabaptistickall errors,

## Of Diuine Seruice and Administration of the Sacraments.

### XIII.

*Due celebration of Sundayes and Holy-dayes.*

**A**L maner of persons within the Church of England shall from hencefoorth celebrate and keepe the Lords day, commonly called Sunday, and other Holy dayes according to Gods holy will and pleasure, and the Orders of the Church of England prescribed in that behalfe, that is in hearing the word of God read and taught, in private and publike prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath beene, in often times receiuing the Communion of the body and blood of Christ, in visiting of the poore and sicke, vsing all godly and sober conuersation.

*The*

# Constitutions and

## XIIII.

*The prescript forme of Divine Service to be vsed on Sundayes and holy dayes.*

**T**He Common prayer shall bee said or sung distinctly and reuerently vpon such dayes as are appointed to be kept holy by the Booke of Common prayer, and their Eues, and at conuenient and vsuall times of those dayes, and in such place of euery Church as the Bishop of the Diocesse, or Ecclesiasticall Ordinarie of the place shall thinke meete for the largenesse or straitnesse of the same, so as the people may be most edified. All Ministers likewise shall obserue the Orders, Rites, and Ceremonies prescribed in the Booke of Common prayer, as well in reading the holy Scriptures, and saying of prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or forme thereof.

## XV.

*The Letanie to be read on Wednesdayes and Fridayes.*

**T**He Letanie shall bee said or sung when, and as it is set downe in the Booke of Common Prayer, by the Parsons, Vicars, Ministers, or Curates in all Cathedrall, Collegiar, Parish Churches, and Chappels, in some conuenient place, according to the discretion of the Bishop of the Diocesse, or Ecclesiasticall Ordinarie of the place. And that wee may speake more particularly, vpon Wednesdayes and Fridayes weckely, though they be not Holy dayes, the Minister at the accustomed houres of Service, shall resort to the Church and Chappell, and warning

## Canons Ecclesiasticall.

ning being giuen to the people by tolling of a bell, shall say the Letanie prescribed in the Booke of Common prayer: whereunto we wish euery Householder dwelling within halfe a mile of the Church, to come or send one at the least of his household fit to ioyne with the Minister in prayers,

### XVI.

*Colledges to vse the prescript forme of Diuine Seruice.*

**I**N the whole Diuine Seruice, and Administration of the holy Communion, in all Colledges and Halles in both Vniuersities, the Orders, Forme and Ceremonies shall bee duely obserued, as they are set downe and prescribed in the Booke of Common prayer, without any omission or alteration.

### XVII.

*Students in Colledges to weare Surplisfes, in time of Diuine Seruice.*

**A**LL Masters and Fellowes of Colledges or Halls; and all the Schollers and Students in either of the Vniuersities, shall in their Churches and Chapels vpon all Sundayes, Holy dayes, and their Eues, at the time of Diuine Seruice weare Surplisfes, according to the order of the Church of England; and such as are Graduats shall agreeably weare with their Surplisfes, such Hoods as do seuerally appertaine to their degrees.



# Constitutions and

## XVIII.

*Reuerence and attention to be vsed within the Church in  
time of Diuine Seruice.*

**I**N the time of Diuine Seruice, and of euery part thereof, all due reuerence is to bee vsed: For it is according to the Apostles rule: *Let all things be done decently, and according to Order.* Answerable to which Decency and Order, Wee iudge these our directions following: No man shall cover his head in the Church or Chappell in the time of Diuine Seruice, except hee haue some infirmity, In which case let him weare a night-cap or Coife. All manner of persons then present shall reuerently kneele vpon their knees when the Generall Confession, Letany and other prayers are read, and shall stand vp at the saying of the Beleeefe, according to the Rules in that behalfe prescribed in the Booke of Common Prayer. And likewise when in time of Diuine Seruice the Lord **I E S V S** shall bee mentioned, due and lowly reuerence shall bee done by all persons present as it hath bene accustomed: testifying by these outward Ceremonies and gestures, their inward humilitie, Christian resolution, and due acknowledgement that the Lord Iesus Christ, the true and eternall Sonne of God, is the onely Sauour of the world, in whom alone all the Mercies, Graces, and Promises of God to mankinde for this life and the life to come are fully and wholly comprised. None, either man, woman, or childe, of what calling soeuer, shall bee otherwise at such times busied in the Church, then in quiet attendance to heare, marke,  
and



## Canons Ecclesiasticall.

and vnderstand that which is read, preached, or ministred; Saying in their due places audibly with the Minister, the Confession, the Lords prayer, and the Creed, and making such other answers to the public prayers as are appointed in the booke of Common prayer: neither shall they disturbe the Service or Sermon by walking or talking, or any other way, nor depart out of the Church during the time of Service, and Sermon, without some vrgent or reasonable cause.

### XIX.

*Loyterers not be suffered neere the Church in time of Diuine Service.*

**T**He Churchwardens or Questmen, and their assistants, shall not suffer any idle persons to abide either in the Churchyard or Church-porch, during the time of Diuine Service or preaching: but shall cause them either to come in, or to depart.

### XX.

*Bread and Wine to bee provided against every Communion.*

**T**He Churchwardens of every Parish against the time of every Communion, shall at the charge of the Parish, with the aduise and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholesome Wine for the number of Communicantes, that shall from time to time receiue there; which Wine wee require to be brought to the Communion Table, in a cleane and sweet standing Pot, or Stoope of Pewter, if not of purer mettall.

# Constitutions and

## XXI.

*The Communion to be thrice a yeere receiued.*

**I**N euery Parish Church and Chappell where Sacraments are to be administred within this Realme, the holy Communion shall be ministred by the Parson, Vicar, or Minister, so often, and at such times as euery Parishioner may Communicate at the least thrice in the yeere (whereof the Feast of Easter to be one) according as they are appointed by the booke of Common Prayer. Prouided, that euery Minister as often as he administreth the Communion, shall first receiue the Sacrament himselfe. Furthermore, no Bread or Wine newly brought shall be vsed: but first the words of Institurion shall be rehearsed when the sayd Bread and Wine bee present vpon the Communion Table. Likewise the Minister shall deliuer both the Bread and the Wine to euery Communicant severally.

## XXII.

*Warning to be giuen beforehand for the Communion.*

**W**Hereas euery Lay person is bound to receiue the holy Communion thrise euery yeere, and many notwithstanding doe not receiue that Sacrament once in a yeere. Wee doe require euery Minister to giue warning to his Parishioners publikely in the Church at Morning Prayer, the Sunday before euery time of his administring that holy Sacrament, for their better preparation of themselues: Which said warning, Wee enioyne the sayd Parishioners to accept and obey vnder the penalty and danger of the Law.

*Students*

# Canons Ecclesiasticall.

## XXIII.

*Students in Colledges to receive the Communion foure times a yeere.*

**I**N all Colledges and Halles within both the Vniuersities, the Masters and Fellowes, such especially as haue any pupils, shall be carefull that all their said Pupils, and the rest that remaine amongst them bee well brought vp and thoroughly instructed in points of Religion, and that they doe diligently frequent publike Seruice and Sermons, and receiue the holy Communion: which we ordaine to be administred in all such Colledges and Halles the first or second Sundayes of euery Moneth, Requiring all the said Masters, Fellowes, and Schollers, and all the rest of the Students, Officers, and all other the seruants there so to be ordered, that euery one of them shall Communicate foure times in the yeere at the least, kneeling reuerently and decently vpon their knees, according to the order of the Communion Booke prescribed in that behalfe.

## XXIIII.

*Copes to be worne in Cathedrall Churches by those that administer the Communion.*

**I**N all Cathedrall and Collegiat Churches, the holy Communion shall bee administred vpon principall Feast dayes, sometimes by the Bishop if hee be present, and sometimes by the Deane: and at sometimes by a Canon or Prebendarie, the principall Minister vsing a decent Cope, and being assisted with the Gospeller and Epistler agreeably according to the Aduertisement published *Anno 7. Eliza.* the said Communion to be administred at such times, &c

## Constitutions and

with such limitation, as is specified in the booke of Common prayer. Provided, that no such limitation by any construction shall be allowed of, but that all Deanes, Wardens, Masters, or heads of Cathedrall and Collegiat Churches, Prebendaries, Canons, Vicars, Peti-canons, Singing men, and all others of the Foundation, shall receiue the Communion foure times yeerely at the least.

### XXV.

*Surplisfes and Hoods to be worne in Cathedrall Churches when there is no Communion.*

**I**N the time of Diuine Seruice and Prayers in all Cathedrall and Collegiat Churches, when there is no Communion, it shall be sufficient to weare Surplisfes: sauing that all Deanes, Masters, and Heads of Collegiat Churches, Canons, and Prebendaries being Graduats, shall daily at the times both of Prayer and preaching, weare with their Surplisfes, such Hoods as are agreeable to their degrees.

### XXVI.

*Notorious offenders not to be admitted to the Communion.*

**N**O Minister shall in any wise admit to the receiuing of the holy Communion, any of his Cure or Flocke which be openly knowne to liue in sinne notorious without repentance, Nor any who haue maliciously and openly contended with their neighbours, vntill they shall bee reconciled: Nor any Churchwardens or Sidemen, who hauing taken their Oathes to present to their Ordinaries all such publique offences as they are particularly charged  
to

## Canons Ecclesiasticall.

to inquire of in their severall Parishes, shall (not withstanding their said oathes, and that their faithfull discharging of them, is the chiefe meanes whereby publike sinnes and offences may be reformed and punished) wittingly and willingly, desperately and irreligiously incurre the horrible crime of Periurie, either in neglecting or in refusing to present such of the said enormities and publike offences, as they know themselves to bee committed in their said Parishes, or are notoriously offensiue to the Congregation there: although they bee vrged by some of their neighbours, or by their Minister, or by their Ordinarie himselfe, to discharge their consciences by presenting of them, and not to incurre so desperately the said horrible sin of periurie.

### XXVII.

*Schismatikes not to be admitted to the Communion.*

**N**O Minister when hee celebrateth the Communion, shall wittingly administer the same to any but to such as kneele, vnder paine of suspension, nor vnder the like paine to any that refuse to bee present at publique Prayers, according to the Orders of the Church of England, nor to any that are common and notorious deprauers of the Booke of Common Prayer, and administration of the Sacraments, and of the Orders, Rites and Ceremonies therein prescribed, or of any thing that is contained in any of the Articles agreed vpon in the Conuocation 1562. or of any thing contained in the booke of ordering Priests and Bishops, or to any that haue spoken against and depraued his Maiesties soueraine

## Constitutions and

reigne Authority in causes Ecclesiasticall : Except every such person shall first acknowledge to the Minister before the Churchwardens, his repentance for the same, and promise by word (if hee cannot write) that hee will doe so no more : and (except if hee can write) he shall first doe the same vnder his handwritting, to be deliuered to the Minister, and by him sent to the Bishop of the Diocesse, or Ordinarie of the place. Provided that every Minister so repelling any (as is specified either in this or the next precedent Constitution) shall vpon complaint, or being required by the Ordinarie, signifie the cause thereof vnto him, and therein obey his order and direction.

### XXVIII.

*Strangers not to be admitted to the Communion.*

**T**HE Churchwardens or Questmen, and their Assistants, shall marke as well as the Minister, whether all and every of the Parishioners, come so often every yeere to the holy Communion as the Lawes and our Constitutions doe require: And whether any strangers come often and commonly from other Parishes to their Church, and shall shew their Minister of them, lest perhaps they be admitted to the Lords table amongst others : which they shall forbid, and remit such home to their owne Parish Churches and Ministers, there to receiue the Communion with the rest of their owne neighbours.

### XXIX.

*Fathers not to be Godfathers in Baptisme, nor children not Communicants.*

**N**O Parent shall bee vrged to bee present, nor bee admitted to answer as God-father for his

## Canons Ecclesiasticall.

his owne childe: nor any Godfather or Godmother shalbe suffered to make any other answer or speech, then by the Booke of Common prayer is prescribed in that behalfe. Neither shall any person be admitted Godfather or Godmother to any child at Christening or confirmation, before the said person so undertaking hath receiued the holy Communion.

### XXX.

*The lawfull vse of the Crosse in Baptisme explained.*

**V**We are sorie that his Maiesties most princely care and paines taken in the Conference at Hampton Court, amongst many other points, touching this one of the Crosse in Baptisme, hath taken no better effect with many, but that still the vse of it in Baptisme is so greatly sticke at and impugned. For the further declaration therefore of the true vse of this Ceremonie, and for the remoouing of all such scruple as might any wayes trouble the consciences of them who are indeed rightly religious, following the royall steps of our most worthy King, because he therein followeth the rules of the Scriptures, and the practise of the Primitiue Church: we doe commend to all the true members of the Church of England, these our directions and obseruations ensuing.

First, it is to be obserued, that although the Iewes and Ethnickes derided both the Apostles and the rest of the Christians for preaching and beleeuing in him who was crucified vpon the Crosse: yet all, both Apostles and Christians were so far from being discouraged from their profession by the ignominie of the Crosse, as they rather reioyced and triumphed in it.

E

Yea,



## Constitutions and

Yea, the holy Ghost by the mouthes of the Apostles did honour the Name of the Crosse (being hatefull among the Iewes) so farre, that vnder it, hee comprehended not onely Christ crucified, but the force, effects, and merits of his Death and Passion, with all the comforts, fruits, and promises which we receiue or expect thereby.

Secondly, the honour and dignity of the Name of the Crosse, begate a reuerend estimation even in the Apostles times (for ought that is known to the contrary) of the signe of the Crosse: which the Christians shortly after vsed in all their actions, thereby making an outward shew and profession euen to the astonishment of the Iewes, that they were not ashamed to acknowledge him for their Lord and Sauour, who died for them vpon the Crosse. And this signe they did not onely vse themselves with a kinde of glory, when they met with any Iewes; but signed therewith their children when they were Christened, to dedicate them by that badge to his service, whose benefits bestowed vpon them in Baptisme, the name of the Crosse did represent. And this vse of the signe of the Crosse in Baptisme was held in the Primitiue Church, as well by the Greekes as the Latines, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly haue bin censured as enemies of the name of the Crosse, and consequently of Christs merits, the signe whereof they could no better endure. This continuall and generall vse of the signe of the Crosse, is euident by many testimonies of the ancient Fathers.

Thirdly,



## Canons Ecclesiasticall.

Thirdly, it must bee confessed, that in proesse of time, the signe of the Crosse was greatly abused in the Church of Rome, especially after that corruption of Poperie had once possessed it. But the abuse of a thing doth not take away the lawfull vse of it. Nay, so farre was it from the purpose of the Church of England, to forsake and reiect the Churches of Italy, France, Spaine, Germanie, or any such like Churches, in all things which they held and practised, that as the Apology of the Church of England confesseth, it doeth with reuerence retaine those Ceremonies which doe neither endamage the Church of God, nor offend the mindes of sober men: and onely departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolicall Churches which were their first founders. In which respect, amongst some other very ancient Ceremonies, the signe of the Crosse in Baptisme hath bin retained in this Church, both by the iudgement and practise of those reuerend Fathers and great Diuines, in the dayes of K. Edward the 6. of whom some constantly suffered for the profession of the trueth: and others being exiled in the time of Queene Mary, did after their returne in the beginning of the Reigne of our late dread Soueraigne, continually defend & vse the same. This resolution and practise of our Church hath bene allowed and approoued by the censure vpon the Communion Booke in K. Edward the sixt his dayes, and by the harmony of confessions of latter yeeres: because in deede the vse of this signe in Baptisme, was euer accompanied here with such

## III Constitutions and

sufficient cautions and exceptions against all Popish Superstition and errour, as in the like cases are either fit or conuenient.

First, the Church of England since the abolishing of Popery hath euer held and taught, and so doeth hold and teach still, that the signe of the crosse vsed in Baptisme, is no part of the substance of that Sacrament. For when the Minister dipping the Infant in Water, or laying Water vpon the face of it (as the maner also is) hath pronounced these words, *I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost*, the Infant is fully & perfectly baptized. So as the signe of the Crosse being afterwards vsed, doeth neither adde any thing to the vertue or perfection of Baptisme, nor being omitted doeth detract any thing from the effect and substance of it.

Secondly, it is apparant in the Communion booke, that the Infant baptized is by vertue of Baptisme, before it be signed with the signe of the Crosse, receiued into the Congregation of Christs flocke as a perfect member thereof, and not by any power ascribed vnto the signe of the Crosse. So that for the very remembrance of the Crosse, which is very precious to all them that rightly belecue in *Iesu Christ*, and in the other respects mentioned, the Church of England hath retained still the signe of it in Baptisme: following therein the Primitiue and Apostolicall Churches, and accounting it a lawfull outward Ceremonie and honourable Badge, whereby the Infant is dedicated to the seruice of him that died vpon the Crosse, as by the words vsed in the Booke of Common Prayer it may appeare.

Lastly,

## Canons Ecclesiasticall.

Lastly, the vse of the signe of the Crosse in Baptisme, being thus purged from all Popish superstition and errour, and reduced in the Church of England, to the primarie Institution of it, vpon those true rules of Doctrine concerning things indifferent, which are consonant to the word of God, and the iudgements of all the ancient Fathers: Wee hold the part of euery priuate man, both Minister and other, reuerently to attaine the true course of it prescribed by publike Authority, considering that things of themselves indifferent, doe in some sort alter their natures, when they are either commanded or forbidden by a lawfull Magistrate: and may not bee omitted at euery mans pleasure contrary to the Law, when they be commanded, nor vsed when they are prohibited.

### Ministers their Ordination, Function, and Charge.

#### XXXI.

*Four solempne times appointed for the making of Ministers.*



Orasmuch as the ancient Fathers of the Church led by example of the Apostles, appointed prayers and Fasts to be vsed at the solempne ordering of Ministers, and to that purpose allotted certaine times, in which onely sacred Orders might be giuen or conferred: Wee following their holy and Religious example doe constitute and decree, That no Deacons or Ministers bee ordained and made, but

## Constitutions and

onely vpon the Sundayes immediately following *Ieiunia quatuor temporum*, commonly called Ember weekes appointed in ancient time for Prayer and Fasting (purposely for this cause at their first Institution) and so continued at this day in the Church of England: and that this be done in the Cathedrall or Parish Church where the Bishop resideth, and in the time of diuine seruice, in the presence not onely of the Archdeacon, but of the Deane and two Prebendaries at the least, or (if they shall happen by any lawfull cause to be let or hindered) in the presence of foure other graue persons being masters of Arts at the least, and allowed for publike Preachers.

### XXXII.

*None to be made Deacon and Minister, both in one day.*

**T**He Office of a Deacon being a steppe or degree to the Ministerie, according to the iudgement of the ancient Fathers, and the practise of the Primitive Church: Wee doe ordaine and appoint, that hereafter no Bishop shall make any person of what qualities or gifts soeuer, a Deacon and a Minister, both together vpon one day: but that the order in that behalfe prescribed in the Booke of making and consecrating Bishops, Priestes, and Deacons bee strictly obserued. Not that alwayes euery Deacon should bee kept from the Ministerie for a whole yeere, when the Bishop shall finde good cause to the contrary: but that there being now foure times appointed in euery yeere for the ordination of Deacons and Ministers, there may euery bee some time of triall of their behaiour in the office of Deacon,

## Canons Ecclesiasticall.

con, before they be admitted to the Order of Priesthood.

### XX XIII.

*The titles of such as are to be made Ministers.*

**I**T hath beene long since provided by many decrees of ancient Fathers, that none should bee admitted either Deacon or Priest, who had not first some certaine place where hee might vse his Function. According to which examples we doe ordaine that hencefoorth no person shalbe admitted into sacred Orders, except hee shall at that time exhibite to the Bishop of whome hee desireth Imposition of hands, a presentation of himselfe to some Ecclesiasticall preferment then void in that Diocesse: or shall bring to the said Bishop a true and vndoubted Certificate, that either hee is provided of some Church within the said Diocesse, where he may attend the Cure of soules, or of some Ministers place vacant, either in the Cathedrall Church of that Diocesse, or in some other Collegiat Church therein also situate; where hee may execute his Ministry: or that hee is a Fellow, or in right as a Fellow, or to be a Conductor or Chapleine in some Collidge in Cambridge or Oxford: except hee bee a Master of Arts of five yeeres standing, that liuerh of his owne charge in either of the Vniuersities: or except by the Bishop himselfe, that doth ordaine him Minister, he be shortly after to bee admitted either to some Benefice or Curat: ship then void. And if any Bishop shall admit any person into the Ministry that hath none of these titles as is aforesaid, then hee shall keepe and maintaine him with all things necessary, till hee doe pre-  
ferre

## Constitutions and

ferre him to some Ecclesiasticall liuing. And if the said Bishop shall refuse so to doe, he shalbe suspended by the Archbishop, being assisted with another Bishop, from giuing of Orders by the space of a yeere.

### XXXIII.

*The quality of such as are to be made Ministers.*

**N**O Bishop shall henceforth admit any person into sacred Orders which is not of his owne Diocesse, except he be either of one of the Vniuersities of this Realme, or except he shall bring letters Dimissorie (so termed) from the Bishop of whose Diocesse he is, and desiring to be a Deacon, is three and twentie yeeres olde, and to be a Priest foure and twentie yeeres complete, and hath taken some degree of Schoole in either of the said Vniuersities, or at the least, except hee be able to yelde an account of his Faith in Latine according to the Articles of Religion approoued in the Synode of the Bishops and Clergie of this Realme 1562. and to confirme the same by sufficient testimonies out of the holy Scriptures, and except moreouer, he shall then exhibite letters Testimoniall of his good life and conuersation vnder the Scale of some Colledge in Cambridge or Oxford, where before he remained, or of three or foure graue Ministers, together with the subscription and testimonie of other credible persons, who haue knowne his life and behauiour by the space of three yeeres next before.

### XXXV.

*The examination of such as are to be made Ministers.*

**T**He Bishop before hee admit any person to holy Orders, shall diligently examine him in the presence

## Canons Ecclesiasticall.

sence of those Ministers that shall assist him at the Imposition of hands. And if the said Bishop have any lawfull impediment, he shall cause the sayd Ministers carefully to examine euery such person so to bee ordered. Provided that they who shall assist the Bishop in examining and laying on of hands, shall bee of his Cathedrall Church if they may conueniently be had, or other sufficient Preachers of the same Diocesse, to the number of three at the least. And if any Bishop or Suffragan shall admit any to sacred Orders who is not so qualified and examined, as before we haue ordained: the Archbishop of this Prouince hauing notice thereof, and being assisted therein by one Bishop, shall suspend the sayd Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two yeeres.

### XXXVI.

*Subscription required of such as are to bee made Ministers.*

**N**O person shall hereafter bee receiued into the Ministerie, nor either by Institution or Collation admitted to any Ecclesiasticall lining, nor suffered to Preach, to Catechize, or to be a Lecturer, or Reader of Diuinitie in either Vniuersitie, or in any Cathedrall or Collegiat Church, Citie, or Market Towne, Parish Church, Chappell or in any other place within this Realme, except hee be licenced either by the Archbishop, or by the Bishop of the Diocesse, (where hee is to be placed) vnder their hands and Seales, or by one of the two Vniuersities vnder their Seale likewise, and except he shall first sub-

F

scribe



## Constitutions and

scribe to these three Articles following, in such manner and sort as we haue here appointed.

1 That the Kings Maiestie vnder God, is the onely supream Governour of this Realme, and of all other his Highnesse Dominions and Countreys, as well in all spirituall or Ecclesiasticall things or causes, as Temporall: and that no forreine Prince, Person, Prelate, State, or Potentate, hath or ought to haue any Iurisdiction, Power, Superioritie, Preheminence, or Authoritie Ecclesiasticall or Spirituall, within his Maiesties said Realmes, Dominions, and Countreys.

2 That the Booke of Common Prayer, and of ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the word of God, and that it may lawfully bee vsed, and that hee himselfe will vse the forme in the sayd Booke prescribed in publike Prayer, and Administration of the Sacraments, and none other.

3 That hee alloweth the booke of Articles of Religion agreed vpon by the Archbishops and Bishops of both Prouinces, and the whole Cleargie in the Conuocation holden at London in the yeere of our Lord God, one thousand five hundred sixty and two: and that he acknowledgeth all and euery the Articles therein contained being in number nine and thirty, besides the ratification, to be agreeable to the word of God,

To these three Articles whosoever will subscribe, hee shall for the auoiding of all ambiguities subscribe in this order and forme of words, setting downe both his christen and surname, *viz, I N N. doe willingly*



## Canons Ecclesiasticall.

*willingly and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them, And if any Bishop shall ordaine, admit, or licence any as is aforesayd, except he first haue subscribed in manner and forme as here we haue appointed, he shall be suspended from giuing of Orders and Licences to preach for the space of twelue moneths. But if either of the Vniuersities shall offend therein, we leaue them to the danger of the Law and his Majesties censure.*

### XXXVII.

*Subscription before the Diocesan.*

**N**One licenced as is aforesayd, to Preach, Reade Lecture, or Catechize, comming to reside in any Diocesse, shall be permitted there to Preach, Read Lecture, Catechise, or minister the Sacraments, or to execute any other Ecclesiasticall function (by what authority soeuer hee be thereunto admitted) vnlesse hee first consent and subscribe to the three Articles before mentioned, in the presence of the Bishop of the Diocesse wherein he is to Preach, Reade, Lecture, Catechise, or administer the Sacraments as aforesaid.

### XXXVIII.

*Resolters after Subscription, censured,*

**I**F any Minister after hee hath once subscribed to the said three Articles, shall omit to vse the forme of Prayer, or any of the Orders or Ceremonies prescribed in the Communion Booke, let him bee

## Constitutions and

suspended : and if after a moneth he doe not reforme and submit himselfe, let him bee excommunicated : and then if hee shall not submit himselfe within the space of another moneth, let him bee deposed from the Ministry.

### XXXIX.

*Cautions for Institution of Ministers into Benefices.*

**N**O Bishop shall institute any to a Benefice, who hath bene ordained by any other Bishop, except he first shew vnto him his Letters of Orders, and bring him a sufficient testimony of his former good life and behauiour, if the Bishop shall require it : and lastly shall appeare vpon due examination to be worthy of his Ministry.

### XL.

*An Oath against Symonie at institution into Benefices.*

**T**O auoid the detestable sinne of Symony, Because buying and selling of Spirituall and Ecclesiasticall Functi ons, Offices, Promotions, Dignities, and Liuiings is execrable before God: therefore the Archbishop and all and euery Bishop or Bishops, or any other person or persons, hauing authority to admit, Institute, Collate, Install, or to confirme the Election of any Archbishop, Bishop, or other person or persons to any Spirituall or Ecclesiasticall Function, Dignitie, Promotion, Title, Office, Iurisdiction, Place, or Benefice with Cure or without Cure, or to any Ecclesiasticall Liuing whatsoeuer, shall before euery such Admission, Institution, Collation, Installation,

or

## Canons Ecclesiasticall.

or Confirmation of Election, respectiue ly minister to euery person hereafter to bee admitted, Instituted, Collated, Installed, or confirmed in or to any Archbishoprick, Bishoprick, or other Spirituall or Ecclesiasticall Function, Dignity, Promotion, Title, Office, Iurisdiction, Place, or Benefice with Cure or without Cure, or in any Ecclesiasticall Living whatsoever, this Oath in manner and forme following the same to bee taken by euery one whom it concerneth in his owne person, and not by a Proctor: *I N, N doe sweare, That I haue made no Symoniacall payment, contract or promise, directly or indirectly, by my selfe or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this Ecclesiasticall Dignity, Place, Preferment, Office or Living, (respectiue ly and particularly naming the same whereunto he is to be Admitted, Instituted, Collated, Installed, or Confirmed) nor will at any time hereafter performe or satisfie any such kinde of payment, contract, or promise made by any other without my knowledge or consent; Sa helpe me God through Iesus Christ.*

### XLI.

*Licences for Plurality of Benefices limited, and Residence enioyed.*

**N**O Licence or Dispensation for the keeping of more Benefices with Cure then one, shall bee granted to any, but such onely as shall bee thought very well worthy for his learning, and very well able and sufficient to discharge his duety, that is, who shall haue taken the degree of a Master of Arts at the least in one of the Vniuersities of this Realme,

## Constitutions and

and bee a publique and sufficient Preacher licensed, Prouided alwayes that hee be by a good and sufficient caution bound to make his personall Residence in each his said Benefices for some reasonable time in euery yeere: and that the said Benefices be not more then thirty miles distant asunder: and lastly, that hee haue vnder him in the Benefice where hee doeth not reside a Preacher lawfully allowed, that is able sufficiently to teach and instruct the people.

### X L I I.

#### *Residence of Deaues in their Churches.*

**E**Very Deane, Master, or Warden, or chiefe Gouernour of any Cathedrall or Collegiat Church, shall bee resident in his said Cathedrall or Collegiate Church fourescore and ten dayes *Coniunctim* or *Disiunctim* in euery yeere at the least, and then shall continue there in preaching the word of God, and keeping good hospitality, except hee shall be otherwise let with weighty and vrgent causes to be approoned by the Bishop of the Diocesse, or in any other lawfull sort dispensed with. And when he is present, he, with the rest of the Canons or Prebendaries resident, shall take speciall care, that the Statutes and lawdable Customes of their Church, (not being contrary to the word of God, or Prerogatiue Royall) the Statutes of this Realme being in force concerning Ecclesiasticall Order, and all other Constitutions now set forth and confirmed by his Maiesties Authority, and such as shall be lawfully enioyned by the Bishop of the Diocesse in his Visitation according to the Statutes and Customes of the same Church, or the Ecclesi-

## Canons Ecclesiasticall.

Ecclesiasticall Lawes of this Realme, bee diligently obserued, and that the Pettie Canons, Vicars chorall, and other Ministers of their Church bee viced to the studie of the holy Scriptures: and euery one of them to haue the New Testament not onely in English, but also in Latine.

### XLIII.

*Deanes and Prebendaries to preach during their Residence.*

**T**He Deane, Master, Warden, or chiefe Gouernour, Prebendaries, and Canons in euery Cathedrall and Collegiat Church, shall not only preach there in their own persons so often as they are bound by Law, Statute, Ordinance, or Custome; but shall likewise preach in other Churches of the same Diocesse where they are resident, and especially in those places whence they or their Church receiue any yeerely rents or profits. And in case they themselues be sicke, or lawfully absent, they shall substitute such licensed Preachers to supply their turnes, as by the Bishop of the Diocesse shall bee thought meete to preach in Cathedrall Churches. And if any otherwise neglect or omit to supply his course, as is aforesaid, the offendour shall bee punished by the Bishop, or by him or them to whom the Iurisdiction of that Church appertaineth, according to the qualitie of the offence.

### XLIIII.

*Prebendaries to be Resident vpon their Benefices.*

**N**O Prebendaries nor Canons in Cathedrall or Collegiate Churches, hauing one or more Bene-

## Constitutions and

Benefices with Cure (and not being Residentiaries in the same Cathedrall or Collegiate Churches) shall vnder colour of the said Prebends, absent themselves from their Benefices with Cure about the space of one moneth in the yeere, vnlesse it be for some vrgent cause, and certaine time to be allowed by the Bishop of the Diocesse. And such of the said Canons and Prebendaries, as by the Ordinances of the said Cathedrall or Collegiate Churches doe stand bound to bee resident in the same, shall so among themselves sort and proportion the times of the yeere, concerning residence to bee kept in the said Churches, as that some of them alwayes shall bee personally resident there: and that all those who be, or shall be Residentiaries in any Cathedrall or Collegiate Church, shall after the dayes of their Residence appointed by their locall Statutes or Customes expired, presently repaire to their Benefices, or some one of them, or to some other Charge where the Law requireth their presence, there to discharge their duties according to the Lawes in that case provided. And the Bishop of the Diocesse shall see the same to be duly performed and put in execution.

### XLV.

*Beneficed Preachers being resident vpon their livinges to preach euery Sunday.*

**E**Very Beneficed man allowed to bee a Preacher, and residing on his Benefice, hauing no lawfull impediment, shall in his owne Cure, or in some other Church or Chappell where hee may conveniently neere adioyning, (where no Preacher is) preach

## Canons Ecclesiasticall.

preached one Sermon euery Sunday of the yeere, wherein hee shall soberly and sincerely diuide the word of truth to the glory of God, and to the best edification of the people.

### XLVI.

*Beneficed men not Preachers to procure monethly Sermons.*

**E**Very beneficed man not allowed to bee a Preacher, shall procure Sermons to bee preached in his Cure once in euery moneth at the least, by preachers lawfully licenced, if his liuing in the iudgement of the Ordinary, will be able to beare it, And vpon euery Sunday when there shall not bee a Sermon preached in his Cure, hee or his Curate shall reade some one of the Homilies prescribed, or to bee prescribed by authoritie to the intents aforesaid.

### XLVII.

*Absence of Beneficed men to be supplied by Curates that are allowed Preachers.*

**E**Very Beneficed man licened by the Lawes of this Realme, vpon vrgent occasions of other seruice not to reside vpon his Benefice, shall cause his Cure to be supplied by a Curate that is a sufficient and licenced Preacher, if the worth of the Benefice will beare it. But whosoever hath two Benefices, shall maintaine a Preacher licenced, in the Benefice where he doth not reside, except he preach himselfe at both of them vsually.



# Constitutions and

## XLVIII.

*None to be Curates but allowed by the Bishop.*

**N**O Curate nor Minister shall be permitted to serue in any place, without Examinaton and Admission of the Bishop of the Diocesse or Ordinarie of that place hauing Episcopall Iurisdiction, in writing vnder his hand and seale, hauing respect to the greatuesse of the Cure, and meetnesse of the party. And the said Curates and Ministers if they remooue from one Diocesse to another, shall not bee by any meanes admitted to serue without testimonie of the Bishop of the Diocesse, or Ordinarie of the place as aforesaid, whence they came, in writing, of their honestie, abilitie, and conformitie to the Ecclesiasticall Lawes of the Church of England. Nor any shall serue more then one Church or Chappell vpon one day, except that Chappell bee a member of the Parish Church, or vnited thereunto: and vnlesse the said Church or Chappell where such a Minister shall serue in two places be not able in the iudgement of the Bishop or Ordinarie as aforesaid, to maintaine a Curate.

## XLIX.

*Ministers not allowed Preachers, may not expound.*

**N**O Person whatsoeuer not examiued and approved by the Bishop of the Diocesse, or not licensed as is aforesaid for a sufficient or conuenient Preacher, shall take vpon him to expound in his owne Cure or else where, any Scripture, or matter, or doctrine, but shall onely study to reade plainly and aptly (without glozing or adding) the *Homilies* already set forth, or hereafter to bee published by  
lawfull



## Canons Ecclesiasticall.

lawfull Authoritie, for the Confirmation of the true Faith, and for the good instruction and edification of the people.

L.

*Strangers not admitted to Preach without shewing their Licence.*

**N**either the Minister, Churchwardens, nor any other Officers of the Church, shall suffer any man to preach within their Churches or Chappels, but such as by shewing their Licence to preach, shall appear vnto them to bee sufficiently authorized thereunto, as is aforesaid.

L.I.

*Strangers not admitted to preach in Cathedrall Churches without sufficient authoritie.*

**T**He Deanes, Presidents, and Residentiaries of any Cathedrall or Collegiate Church, shall suffer no stranger to preach vnto the people in their Churches, except they bee allowed by the Archbishop of the Prouince, or by the Bishop of the same Diocese, or by either of the Vniuersities. And if any in his Sermon shall publish any Doctrine, either strange or disagreeing from the word of God, or from any of the Articles of Religion agreed vpon in the Conuocation house, Anno 1562. or from the booke of Common prayers, the Deane or the Residents shall by their Letters subscribed with some of their hands that heard him, so soone as may bee, giue notice of the same to the Bishop of the Diocese, that hee may determine the matter, and take such order therein as hee shall thinke conuenient

## Constitutions and

### LII.

*The names of strange Preachers to be noted in a booke.*

**T**Hat the bishop may vnderstand (if occasion so require) what Sermons are made in euery Church of his Diocese, and who presume to preach without License: the Churchwardens and Sidemen shall see that the names of all preachers which come to their Church from any other place, bee noted in a booke, which they shall haue ready for that purpose: wherein euery preacher shall subscribe his name, the day when hee preached, and the name of the Bishop of whom he had licence to preach.

### LIII.

*No publike opposition betweene Preachers.*

**I**F any Preacher shall in the Pulpit particularly, or Inamely of purpose, impugne or confute any doctrine deliuered by any other Preacher in the same Church, or in any Church neere adioyning, before he hath acquainted the Bishop of the Diocese therewith, and receiued order from him what to do in that case, because vpon such publike dissenting and contradicting there may grow much offence and disquietnesse vnto the people: the Churchwardens or partie griued shall forthwith signifie the same to the said Bishop, & not suffer the said Preacher any more to occupie that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the Church, vntill the Bishop hath taken further order therein: who shall with all conuenient speed so proceed therein, that publike satisfaction may bee made in the Congregation where

## Canons Ecclesiasticall.

where the offence was giuen. Pronided, that if either of the parties offending doe appeale, he shall not bee suffered to preach *pendens lite*.

### LIIII.

*The Licences of preachers refusing Conformitie, to bee voyd.*

**I**F any man Licenced heretofore to Preach, by any Archbishop, Bishop, or by either of the Vniuersities, shall at any time from henceforth refuse to conforme himselfe to the Lawes, Ordinances, and Rites Ecclesiasticall established in the Church of England, hee shall bee admonished by the Bishop of the Diocese, or Ordinarie of the place, to submit himselfe to the vse and due exercise of the same. And if after such admonition, he doe not conforme himselfe within the space of one moneth, Wee determine and decree, that the Licence of euery such Preacher shall thereupon bee vitterly void and of none effect.

### LV.

*The forme of a Prayer to be vsed by Preachers before their Sermons.*

**B**Efore all Sermons, Lectures, and Homilies, Preachers and Ministers shall moue the people to ioyne with them in prayer in this forme, or to this effect, as briefly as conueniently they may, Ye shall pray for Christs holy Catholike Church, that is, for the whole Congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland and Ireland. And herein I require you most especially

## Constitutions and

to pray for the Kings most excellent Maiestie our Soueraigne Lord IAMES, King of England, Scotland, France, and Ireland, Defendour of the Faith, and Supreme Gouvernour in these his Realmes, and all other his Dominions and Countries, ouer all persons, in all causes aswell Ecclesiasticall as Temporall. Yeshall also pray for our gracions Queene ANNE, the Noble Prince HENRY and the rest of the King and Queenes Royall Issue, Ye shall also pray for the Ministers of Gods holy word and Sacraments, aswell Archbishops and Bishops, as other Pastours and Curates. Yee shall also pray for the Kings most honourable Counsell, and for all the Nobilitie and Magistrates of this Realme, that all and euery of these in their seuerall Callings, may serue truely and painefully to the glory of God, and the edifying and well gouerning of his peoyle, remembering the accompt that they must make. Also yee shall pray for the whole Commons of this Realme, that they may liue in true Faith and Feare of God, in humble obedience to the King, and brotherly charitie one to another, Finally, let vs prayse God for all those which are departed out of this life in the Faith of Christ, and pray vnto God that wee may haue grace to direct our liues after their good example: that this life ended, wee may bee made partakers with them of the glorious Resurrection in the life Euerlasting. Alwayes concluding with the Lords prayer,

*Preach.*

# Canons Ecclesiasticall.

## LVI.

*Preachers and Lecturers to reade diuine Service and administer the Sacraments twice a yeere at the least.*

**E**Very Minister being possessed of a Benefice that hath Cure and charge of soules, although hee chiefly attend to preaching and hath a Curate vnder him to execute the other duties, which are to be performed for him in the Church, and likewise euery other stipendarie Preacher that readeth any Lecture, or Catechiseth, or Preacheth in any Church or Chappell, shall twise at the least euery yeere read himselfe the diuine Service, vpon two seuerall Sundayes, publikely and at the vsuall times, both in the Forenoone and Afternoone in the Church which hee so possesseth, or where hee Readeth Catechiseth or Preacheth as is aforesaid, and shall likewise as often in euery yeere administer the Sacraments of Baptisme (if there be any to be baptised) and of the Lords Supper, in such manner and forme, and with the obseruation of all such Rites and Ceremonies as are prescribed by the Booke of Common prayer in that behalfe: which if hee doe not accordingly performe, then shall hee that is possessed of a Benefice (as before) bee suspended: and hee that is but a Reader, Preacher, or Catechizer, be remoned from his place by the Bishop of the Diocesse, vntill he or they shall submit themselves to performe all the said duties, in such manner and sort as before is prescribed.

# Constitutions and

## LVII.

*The Sacraments not to be refused at the hands of unpreaching Ministers.*

**W**Hereas diuers Persons seduced by false Teachers, doe refuse to haue their children baptized by a Minister that is no Preacher, and to receiue the holy Communion at his hands in the same respect, as though the vertue of those Sacraments did depend vpon his abilitie to preach: Forasmuch as the doctrine both of Baptisme and of the Lords Supper is sufficiently set downe in the booke of Common prayer to be vsed at the administration of the sayd Sacraments, as nothing can be added vnto it that is materiall and necessary, Wee doe require and charge euery such person seduced as aforesayd, to reforme that their wilfulnesse, and to submit himselfe to the order of the Church in that behalfe, both the said Sacraments being equally effectuell, whether they bee ministred by a Minister that is no preacher, or by one that is a Preacher: And if any hereafter shall offend herein, or leaue their owne Parish Churches in that respect, and Communicate or cause their children to bee Baptized in other Parishes abroad, and will not be moued thereby to reforme that their error and vnlawfull course: let them bee presented to the Ordinary of the place by the Minister, Churchwardens and Stewards or Questmen of the Parishes where they dwell, and there receiue such punishment by Ecclesiasticall censures, as such obstinacie doth worthily deserve: that is, Let them (persisting in their wilfulnesse) bee suspended, and then after a moneths further

## Canons Ecclesiasticall.

further obstinacie, Excommunicated. And likewise if any Parson, Vicar or Curate, shall after the publishing hereof, either receiue to the Communion any such persons which are not of his owne Church and Parish, or shall Baptise any of their children, thereby strengthning them in their sayd errors, Let him bee suspended, and not released thereof, vntill he doe faithfully promise that hee will not afterwards offend therein.

### LVIII.

*Ministers reading Divine Service, and Administring the Sacraments, to weare Surplisses, and Graduatts, therewithall Hoods.*

**E**Very Minister saying the publike prayers, or ministring the Sacraments or other Rites of the Church, shall weare a decent and comely Surplisse with sleeues, to bee prouided at the Charge of the Parish. And if any question arise touching the matter, decencie, or comelineffe thereof, the same shall bee decided by the discretion of the Ordinary. Furthermore such Ministers as are Graduatts, shall weare vpon their Surplisses at such times, such Hooede as by the orders of the Vniuersities are agreeable to their degrees, which no Minister shall weare (being no Graduat) vnder paine of suspension. Notwithstanding it shall bee lawfull for such Ministers as are not Graduatts, to weare vpon their Surplisses in stead of Hoods, some decent Tipper of blacke, so it be not silke.



# Constitutions and

## LIX.

*Ministers to Catechise every Sunday.*

**E**Very Parson, Vicar, or Curate, vpon every Sunday and Holy day before Euening prayer, shall for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the ten Commandements, the Articles of the Beliefe, and in the Lords Prayer, and shall diligently heare, instruct, and teach them the Catechisme set forth in the Booke of Common Prayer. And all Fathers, Mothers, Masters, and Mistresses, shall cause their children, seruants, and apprentices, which haue not learned the Catechisme, to come to the Church at the time appointed, obediently to heare, and to bee ordered by the Minister, vntill they haue learned the same. And if any Minister neglect his duty herein, let him bee sharply reprocued vpon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himselfe, hee shall wilfully offend therein againe, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then Excommunicated, and so remaine vntill hee will be reformed. And likewise if any of the sayd Fathers, Mothers, Masters, or Mistresses, Children, Seruants, or Apprentises, shall neglect their dueties, as the one sort in not causing them to come, and the other in refusing to learne, as aforesayd, Let them be suspended by their Ordinaries, (if they be not children) and if they so persist by the space of a moneth, then let them bee Excommunicated.

*Confir-*



## Canons Ecclesiasticall.

### LX.

*Confirmation to be performed once in three yeeres.*

**F**Orasmuch as it hath beene a solemne ancient and laudable Custome in the Church of God, continued from the Apostles times, that all Bishops should lay their hands vpon children Baptized and instructed in the Catechisme of Christian Religion, praying ouer them, and blessing them, which wee commonly call *Confirmation*, and that this holy action hath beene accustomed in the Church in former ages, to be performed in the Bishops Visitation euery third yeere: We will and appoint, that euery Bishop, or the Suffragan in his accustomed Visitation, doe in his owne person carefully obserue the sayd Custome. And if in that yeere by reason of some infirmity, hee be not able personally to visite, then hee shall not omit the execution of that duty of *Confirmation* the next yeere after, as he may conueniently.

### LXI.

*Ministers to prepare children for Confirmation.*

**E**Very Minister that hath Cure and charge of soules, for the better accomplishing of the Orders prescribed in the Booke of Common Prayer concerning Confirmation, shall take such especiall care as that none may be presented to the Bishop for him to lay his hand vpon, but such as can render an account of their Faith according to the Catechisme in the said Booke contained. And when the Bishop shall assigne any time for the performance of that part of his duety, euery such Minister shall

## Constitutions and

vse his best endeauour to prepare and make able, and likewise to procure as many as hee can to bee then brought, and by the Bishop to be confirmed.

### LXII.

*Ministers not to marrie any person without Bannes or Licence*

**N**O Minister vpon paine of suspension *per triennium ipso facto*, shall celebrate Matrimony betweene any persons without a Facultie or Licence granted by some of the Persons in these our Constitutions expressed, except the Bannes of Matrimonie haue bene first published three seuerall Sundayes or Holy dayes in the time of Diuine seruice in the Parish Churches and Chappells where the sayd parties dwell, according to the booke of Common prayer. Neither shall any Minister vpon the like paine vnder any pretence whatsoeuer, ioyne any persons so licenced in Marriage at any vnseasonable times, but onely betweene the howres of eight and twelue in the forenoone, nor in any priuate place, but either in the said Churches or Chappells where one of them dwelleth, and likewise in time of Diuine seruice: nor when Bannes are thrise asked (and no Licence in that respect necessary) before the Parents or Gouvernors of the parties to bee married, being vnder the age of twenty and one yeeres, shall either personally, or by sufficient testimony, signifie to him their consents giuen to the sayd Marriage.

*Ministers*

## Canons Ecclesiasticall.

### LXIII,

*Ministers of exempt Churches not to marie without  
Bannes or Licence.*

**E**Very Minister who shall hereafter celebrate Marriage betwixt any persons contrary to our said Constitutions, or any part of them, vnder colour of any peculiar Liberty or Priviledge claimed to appertaine to certaine Churches and Chappels shall bee suspended *per triennium*, by the Ordinarie of the place where the offence shall bee committed. And if any such Minister shall afterwards remooue from the place where hee hath committed that fault before he be suspended, as is aforesaid, then shall the Bishop of the Diocesse, or Ordinarie of the place where hee remaineth, vpon Certificate vnder the Hand and Seale of the other Ordinarie from whose Iurisdiction hee remooued, execute that censure vpon him.

### LXIIII.

*Ministers solemnely to bid Holy dayes.*

**E**Very Parson, Vicar, or Curate shall in his seuerall charge declare to the people every Sunday at the time appointed in the Communion Booke, whether there bee any Holy dayes or Fasting dayes the weeke following. and if any doe hereafter wittingly offend herein, and being once admonished thereof by his Ordinarie, shall againe omit that duety: let him bee censured according to Lawe, vntill he submit himselfe to the due performance of it.

## Constitutions and

### LXV.

*Ministers solemnely to denounce Recusants and Excommunicates.*

**A**LL Ordinaries shall in their severall Iurisdicions carefully see and give order, that as well those who for obstinate refusing to frequent diuine Service established by publique authority within this Realme of England, as those also (especially of the better sort and condition) who for notorious contumacie or other notable crimes stand lawfully excommunicate, (vnlesse within three moneths immediatly after the sayd sentence of Excommunication pronounced against them, they reforme themselves, and obtaine the benefit of Absolution) be every fixe moneths ensuing, as well in the Parish Church, as in the Cathedrall Church of the Diocesse in which they remaine, by the Minister openly in time of Diuine Service vpon some Sunday denounced and declared Excommunicate, that others may bee thereby both admonished to refraine their company and societie, and excited the rather to procure out a Writ *De Excommunicate capiendo*, thereby to bring and reduce them into due order and obedience. Likewise the Register of euery Ecclesiasticall Court, shall yeerely betweene Michaelmas and Christmas, dwely certifie the Archbishop of the Prouince of all and singuler the premisses afore said.

### LXVI.

*Ministers to conserue with Recusants.*

**E**Very Minister being a Preacher, and hauing any Popish Recusant or Recusants in his Parish,  
and

## Canons Ecclesiasticall.

and thought fit by the Bishop of the Diocese, shall labour diligently with them from time to time, thereby to reclaim them from their errors. And if hee bee no Preacher, or not such a preacher, then hee shall procure, if hee can possibly, some that are Preachers so qualified, to take paines with them for that purpose. If hee can procure none, then he shall informe the Bishop of the Diocese thereof, who shall not onely appoint some neighbour Preacher or Preachers adioyning to take that labour vpon them, but himselfe also (as his important affaires will permit him) shall vse his best endeaour by instruction, perswasion, and all good meanes he can deuise, to reclaim both them and all other within his Diocese so affected.

### LXVII.

*Ministers to visit the sicke.*

**W**Hen any person is dangerously sicke in any Parish, the Minister or Curate (having knowledg thereof) shall resort vnto him or her, (if the disease bee not knowne or probably suspected to be infectious) to instruct and comfort them in their distresse, according to the order of the Communion booke, if hee be no Preacher: or if he be a Preacher, then as he shall thinke most needfull and convenient. And when any is passing out of this life, a Bell shall be tolled, and the Minister shall not then slacke to doe his last dutie. And after the parties death (if it so fall out) there shall bee rung no more but one short peale, and one other before the buriall, and one other after the buriall.

*Ministers*

## Constitutions and

### LXVIII.

*Ministers not to refuse to Christen or burle.*

**N**O Minister shall refuse or delay to Christen any childe according to the forme of the Booke of Common prayer; that is brought to the Church to him vpon Sundayes or Holy dayes to bee christened, or to bury any corps that is brought to the Church or Churchyard (conuenient warning being giuen him thereof before) in such manner and forme as is prescribed in the said booke of Common prayer. And if he shall refuse to christen the one, or bury the other, except the partie deceased were denounced excommunicated *Maiori excommunicatione*, for some grievous and notorious crime, (and no man able to testifie of his repentance) hee shall be suspended by the Bishop of the Diocesse from his Ministerie by the space of three moneths.

### LXIX.

*Ministers not to deferre Christening, if the child bee in danger.*

**I**F any Minister being ducly without any maner of collusion, informed of the weakenesse and danger of death of any Infant vnbaptized in his Parish, and therupon desired to goe or come to the place where the said Infant remaineth to baptise the same, shall either willfully refuse so to doe, or of purpose, or of grosse negligence shall so deferre the time, as when hee might conueniently haue resorted to the place, and haue baptized the said Infant, it dieth through such his default vnbaptized: the said Minister shall be suspended for three moneths, and before his restitution

## Canons Ecclesiasticall.

stitution shall acknowledge his fault, and promise before his Ordinary, that hee will not wittingly incurre the like againe. Provided that where there is a Curate or a Substitute, this Constitution shall not extend to the Parson or Vicar himselfe, but the Curate or Substitute present.

### LXX.

*Ministers to keepe a Register of Christnings, Weddings, and Burials.*

**I**N euery Parish Church and Chappell within the Realme, shall bee provided one parchment Booke at the charge of the Parish, wherein shall be written the day and yeere of euery Christning, Wedding, and Buriall, which haue beene in the Parish since the time that the Lawe was first made in that behalfe, so farre as the ancient Bookes thereof can be procured, but especially since the beginning of the Raigne of the late Queene. And for the safe keeping of the said Booke, the Churchwardens at the charge of the Parish, shall provide one sure Coffer, with three lockes and keyes, whereof the one to remaine with the Minister and the other two with the Churchwardens severall, so that neither the Minister without the two Churchwardens, nor the Churchwardens without the Minister, shall at any time take that Booke out of the said Coffer. And henceforth vpon euery Sabbath day, immediatly after Morning or Evening Prayer, the Minister and Churchwardens shall take the sayd parchment Booke out of the said Coffer, and the Minister in the presence of the Churchwardens shall write and record in the sayd Booke, the names



## Constitutions and

of all persons Christened, together with the names and surnames of their parents, and also the names of all persons married and buried in that Parish, in the weeke before, and the day and the yeere of euery such Christening, Marriage, and Buriall: And that done, they shall lay vp that Booke in the Coffe as before: and the Minister and Churchwardens vnto euery page of that Booke, when it shall be filled with such Inscriptions, shall subscribe their names. And the Churchwardens shall once every yeere within one Moneth after the 25. day of March, transmit vnto the Bishop of the Diocesse or his Chancellor, a true copie of the names of all persons Christened, Married, or Buried in their Parish in the yeere before (ended the said five and twentieth day of March) and the certaine dayes and moneths in which euery such Christening, Marriage and Buriall was had, to be subscribed with the hands of the sayd Minister and Churchwardens, to the end the same may faithfully be preserved in the Registry of the said Bishop; which Certificate shall bee receiued without Fee. And if the Minister or Churchwardens shall be negligent in performance of any thing herein contained, it shall be lawfull for the Bishop or his Chancellor to conuient them, and proccede against euery of them as contemners of this our Constitution.

### LXXI.

*Ministers not to Preach or administer the Communion in priuate houses.*

**N**O Minister shall Preach or administer the holy Communion in any priuate house, except it be  
in



## Canons Ecclesiasticall.

in times of necessity, when any being either so impotent, as hee cannot goe to the Church, or very dangerously sicke, are desirous to be partakers of that holy Sacrament, vnder paine of suspension for the first offence, and Excommunication for the second. Provided, that houses are here reputed for Private houses, wherein are no Chappels dedicated and allowed by the Ecclesiasticall Lawes of this Realme. And provided also vnder the paine before expressed, that no Chapleines doe Preach or administer the Communion in any other places, but in the Chappels of the said houses. and that also they doe the same very seldome vpon Sundayes and Holy dayes. So that both the Lords and Masters of the sayd Houses and their Families shall at other times resort to their owne Parish Churches. and there receiue the holy Communion at the least once euery yeere.

### LXXII.

*Ministers not to appoint publike or Priuate Fast, or Prophesies, or to exercise, but by authority.*

**N**O Minister or Ministers shall without the Licence and direction of the Bishop of the Diocesse first obtained and had vnder his hand and Scale, appoint or keepe any solemne Fast, either Publicly or in any priuate houses, other then such as by law are, or by publike authority shall be appointed, nor shall bee wittingly present at any of them, vnder paine of Suspension for the first fault, of Excommunication for the second, and of Deposition from the Ministry for the third. Neither shall any Minister not licensed, as is aforesaid, presume to appoint

## Constitutions and

or hold any meetings for Sermons, commonly termed by some, Propheties, or Exercises, in Market townes or other places, vnder the sayd paines: Nor without such Licence to attempt vpon any pretence whatsoever, either of possession or Obsession, by fasting and prayer to cast out any deuill or deuils, vnder paine or imputation of Imposture, or Coufenance, and Deposition from the Ministry.

### LXXIII.

*Ministers not to hold priuate Conuenticles.*

**F**Orasmuch as all Conuenticles and secret meetings of Priests and Ministers, haue beene euer iustly accounted very hurtfull to the State of the Church wherein they liue; We doe now ordaine and constitute, That no Priests or Ministers of the word of God, nor any other persons shall meete together in any priuate house or elsewhere to consult vpon any matter or course to be taken by them, or vpon their motion or direction by any other, which may any way tend to the impeaching or deprauiing of the doctrine of the Church of England, or of the Booke of Common Prayer, or of any part of the gouernement and Discipline now established in the Church of England, vnder paine of Excommunication *ipso facto*.

### LXXIIII.

*Decencie in apparell enioyned to Ministers.*

**T**He true, ancient and flourishing Churches of Christ being euer desirous that their Prelacie and Cleargie might be had as well in outward reuerence, as otherwise regarded for the worthinesse of their Mini-

## Canons Ecclesiasticall.

Ministerie, did thinke it fit by a prescript forme of decent and comely Apparell, to haue them knowne to the people, and thereby to receiue the honour and estimation due to the speciall Messengers and Ministers of Almighty God. Wee therefore following their graue iudgements, and the ancient Custome of the Chutch of England, and hoping that in time new fanglenesse of Apparell in some factious persons will die of it selfe, doe constitute and appoint, That the Archbishop and Bishops, shall not intermit to vse the accustomed Apparell of their degrees. Likewise all Deanes, Masters of Colledges, Archdeacons, and Prebendaries in Cathedral and Collegiate Churches, (being Priests or Deacons) Doctors in Diuinitie, Law, and Physicke, Bacheliers in Diuinitie, Masters of Arts, and Bacheliers of Law having any Ecclesiasticall Living, shall visually weare Gownes with standing collers, and sleeces straight at the hands, or wide sleeces as is vsed in the Vniuersities, with Hoods or Tippers of Silke or Satten, and square Cappes. And that all other Ministers, admitted or to be admitted into that Function, shall also visually weare the like Apparell, as is aforesaid, except Tippers onely. We doe further in like manner ordaine, That all the said Ecclesiasticall persons aboue mentioned, shall visually weare in their iourneys Cloakes with sleeces, commonly called Priests Cloakes without garters, welts, long Burtons, or cuts. And no Ecclesiasticall person shall weare any Coyse, or wrought Nightcap, but onely plaine Nightcaps of blacke Silke, Satten, or Veluete. In all which particulars concerning the Apparell here prescribed, our meaning is not to attribute

## Constitutions and

any holinesse or speciall worthinesse to the said garments, but for decencie, grauity, and order, as is before specified. In priuate houses, and in their Studies, the sayd persons Ecclesiasticall may vse any comly and Schollerlike Apparell. Prouided, that it bee not cut or pinckt, and that in publike they goe not in their Dublet and Hose, without Coats or Calsocks: and also that they weare not any light coloured Stockins. Likewise poore beneficed men and Curats (not being able to provide themselves long Gownes) may goe in short Gownes, of the fashion aforesayd.

### LXXV.

*Sober conuersation required in Ministers.*

**N**O Ecclesiasticall persons shall at any time, other then for their honest necessities, resort to any Tauerne or Alehouses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or seruile labour, or to drinking or ryot, spending their time idly by day or by night, playing at Dice, Cardes, or Tables, or any other vnlawfull Game: but at all times convenient, they shall heare or reade somewhat of the holy Scriptures, or shall occupie themselves with some other honest studie or exercise, alwayes doing the things which shall appertaine to honesty, and endeavouring to profit the Church of God, hauing alwayes in minde that they ought to excell all others in purity of life, and should bee examples to the people to liue well and Christianly vnder paine of Ecclesiasticall censures to be inflicted with severity, according to the qualities of their offences.

*Ministers*

# Canons Ecclesiasticall.

LXXV.

*Ministers at no time to forsake their calling.*

**N**O man being admittèd a Deacon or Minister, shall from thenceforth voluntarily relinquish the same, nor afterward vse himselfe in the course of his life, as a Lay man, vpon paine of Excommunication. And the names of all such men so forsaking their calling, the Church-wardens of the Parish where they dwell shall present to the Bishop of the Diocesse, or to the Ordinarie of the place, having Episcopall Iurisdiction.



**Schoolemasters.**

LXXVII.

*None to teach Schoole without Licence.*



**N**O man shall teach either in publique Schoole, or private House; but such as shall bee allowed by the Bishop of the Diocesse, or Ordinarie of the place vnder his hand and Seale, being found meete as well for his learning and dexterity in teaching, as for sober and honest conuersation, and also for right vnderstanding of Gods true Religion, and also except hee shall first subscribe to the first and third Articles afore mentioned simply, and to the two first clauses of the second Article.

*Curats.*

# Constitutions and

## LXXVIII.

*Curats desirous to teach, to be licenced before others.*

**I**N what Parish Church or Chappell soever there is a Curate which is a Master of Arts, or Bachelor of Arts, or is otherwise well able to teach youth, and will willingly so doe, for the better encrease of his Liuing, and training vp of children in Principles of true Religion: We will and ordaine, That a Licence to teach youth of the Parish where hee serueth, bee granted to none by the Ordinary of that place, but onely to the said Curate. Provided alwayes, That this constitution shall not extend to any Parish or Chappell in countrey Townes, where there is a publique Schoole founded already: In which case wee thinke it not meete to allow any to teach Grammar, but onely him that is allowed for the said publique Schoole.

LXXIX.

*The duty of Schoolemasters.*

**A**LL Schoolemasters shall teach in English or Latine, as the children are able to beare, the larger or shorter Catechisme heretofore by publike authoritie set forth. And as often as any Sermon shall bee vpon Holy and Festiuall dayes, within the Parish where they teach, they shall bring their Schollers to the Church where such Sermon shall bee made, and there see them quietly and soberly behaue themselves, and shall examine them at times convenient after their returne, what they haue borne away of such Sermons. Vpon other dayes and at other times they shall traine them vp with such sentences of holy Scripture, as shall bee most expedient

## Canons Ecclesiasticall.

expedient to induce them to all godlinesse: and they shall teach the Grammar set forth by King HENRY the eight, and continued in the times of King EDWARD the sixt, and Queene ELIZABETH of noble memorie, and none other. And if any Schoole-master being licenced, and hauing subscribed, as aforesaid, shall offend in any of the premisses, or either speake, write, or teach against any thing whereunto he hath formerly subscribed (if vpon admonition by the Ordinarie hee doe not amend and reforme himselfe) let him bee suspended from teaching Schoole any longer.

### Things appertaining to Churches.

LXXX.

*The great Bible and Booke of Common Prayer to be had in every Church.*



He Church-wardens or Quest-men of euery Church and Chappell shall at the charge of the Parish provide the Booke of Common Prayer, lately explained in some few points by his Maiesties authoritie, according to the Lawes and his Highnesse prerogatiue in that behalfe, and that with all conuenient speede, but at the furthest within two moneths after the publishing of these our Constitutions. And if any Parishes be yet vnfurnished of the Bible of the largest volume, or of the Bookes of Homilies allowed by Authoritie: the said Church-wardens



## Constitutions and

wardens shall within conuenient time prouide the same at the like charge of the Parish.

### LXXXI.

*A Font of stone for Baptisme in euery Church.*

**A**Ccording to a former Constitution, too much neglected in many places, wee appoint, That there shall bee a Font of stone in euery Church and Chappell where Baptisme is to bee ministred: the same to be set in the ancient vsuall places. In which onely Font the Minister shall baptize publicuely.

### LXXXII.

*A decent Communion Table in euery Church.*

**VV**Hereas wee haue no doubt but that in all Churches within the Realme of England, conuenient and decent Tables are provided, and placed for the celebration of the holy Communion, wee appoint that the same Tables shall from time to time bee kept and repaired in sufficient and seemely manner, and couered in time of diuine Service with a Carpet of Silke or other decent stuffe thought meete by the Ordinarie of the place, if any question bee made of it, and with a faire Linnen cloth at the time of the ministracion as becommeth that Table, and so stand, sauing when the said holy Communion is to bee administrd. At which time the same shall be placed in so good sort within the Church or Chancel, as thereby the Minister may bee more conueniently heard of the Communicants in his prayer and administracion, and the Communicants also more conueniently, and  
in



## Canons Ecclesiasticall.

in more number may communicate with the said Minister: and that the ten Commandements be set vp. on the East end of euery Church and Chappel where the people may best see and reade the same, and other chosen Sentences written vpon the walles of the said Churches and Chappels in places conuenient: and likewise that a conuenient seate be made for the Minister to reade Seruice in. All these to be done at the charge of the Parish.

### LXXXIII.

*A Pulpit to be provided in euery Church.*

**T**He Church-wardens or Questmen at the common charge of the Parishioners in euery Church, shall provide a comely and decent Pulpit to be set in a conuenient place within the same by the discretion of the Ordinarie of the place, if any question doe arise, and to bee there seemely kept for the preaching of Gods word.

### LXXXIIII.

*A Chest for Almes in euery Church.*

**T**He Church-wardens shal provide and haue within three moneths after the publishing of these Constitutions, a strong Chest, with an hole in the vpper part thereof, to bee provided at the charge of the Parish (if there bee none such already provided) hauing 3. keyes. Of which one shall remaine in the custody of the Parson, Vicar, or Curat, and the other two in the custodie of the Church-wardens for the time being, which Chest they shall set and fasten in

## Constitutions and

the most convenient place, to the intent the Parishioners may put into it their Almes for their poore neighbours. And the Parson, Vicar, or Curate, shall diligently from time to time, and especially when men make their Testaments, call vpon, exhort, and moue their neighbours to conferre, and giue as they may well spare to the said Chest: declaring vnto them, that whereas heretofore they have bene diligent to bestow much substance, otherwise then God commanded, vpon superstitious vses: now they ought at this time to bee much more ready to helpe the poore and needy, knowing that to relieue the poore, is a sacrifice which pleaseth God: and that also whatsoever is giuen for their comfort, is giuen to Christ himselfe, and is so accepted of him, that he wil mercifully reward the same. The which Almes and devotion of the people, the Keepers of the keyes shall yeerely, quarterly, or oftner (as neede requireth) take out of the Chest, and distribute the same in the presence of most of the Parish, or sixe of the chiefe of them, to bee truely and faithfully deliuered to their most poore and needy neighbours,

### LXXXV.

*Churches to be kept in sufficient reparations.*

**T**He Churchwardens or Questmen shall take care and prouide that the Churches be well and sufficiently repaired, and so from time to time kept and maintain'd, that the Windowes be well glazed, and that the Floores be kept paued, plaine, and euen, and all things there in such an orderly and decent sort, without dust, or any thing that may bee either noysome,

## Canons Ecclesiasticall.

some, or vnseemely, as best becommeth the House of God, and is prescribed in an Homily to that effect. The like care they shall take, that the Churchyards be well and sufficiently repaired, fenced, and maintained, with Walles, Railes, or Pales, as haue bene in each place accustomed, at their charges vnto whom by Law the same appertaineth: but especially they shall see that in euery meeting of the Congregation, peace be well kept, and that all persons Excommunicated, and so denounced, be kept out of the Church.

LXXXVI.

*Churches to bee suruayed, and the decays certified to the high Commissioners.*

**E**very Deane, Deane and Chapter, Archdeacon, and others which haue authoritie to hold Ecclesiasticall Visitations by Composition, Law or Prescription, shall suruay the Churches of his or their Iurisdiction, once in euery three yeeres in his owne person, or cause the same to be done, and shall from time to time within the said three yeeres certifye the high Commissioners for causes Ecclesiasticall euery yeere of such defects in any the said Churches, as hee or they doe finde to remaine vnrepaired, and the names and surnames of the parties faultie therein. Vpon which Certificate we desire that the said high Commissioners will *Ex officio mero* send for such parties, and compell them to obey the iust and lawfull Decrees of such Ecclesiasticall Ordinaries, making such Certificates.

## Constitutions and

### LXXXVII.

*A Terrier of Glebelands and other Possessions belonging to Churches.*

**W**Ee ordaine that the Arhbishop and all Bishops within their seuerall Diocesess, shall procure (as much as in them lieth) that a true note and Terrier of all the Glebes, Lands, Meadowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tithes lying out of their Parishes which belong to any Parsonage or Vicarage, or rurall Prebend, bee taken by the viewe of honest men in euery Parish, by the appointment of the Bishop, whereof the Minister to bee one, and be laid vp in the Bishops Registrie, there to be for a perpetuall memorie thereof.

### LXXXVIII.

*Churches not to be prophaned.*


**T**He Chnrchwardens or Questmen and their Assistants shall suffer no Playes, Feasts, Banquets, Suppers, Church-ales, Drinkings, temporall Courts or Lectes, Lay-iuries, Musters, or any other prophane vsage to be kept in the Church, Chappell, or Churchyard, neither the Bels to be rung superstitiously, vpon Holy dayes or Eues, abrogated by the Book of Common Prayer, nor at any other times without good cause to be allowed by the Minister of the place, and by themselves.

Church-

Canons Ecclesiasticall.  
Churchwardens, or Quest-  
men, and Sidemen or  
Assistants.

LXXXIX.

*The choise of Churchwardens, and their accomps.*

LL Churchwardens or Questmen in every Parish, shall bee chosen by the ioynt consent of the Minister and the Parishioners if it may be. But if they cannot agree vpon such a choise, then the Minister shall chuse one, and the Parishioners another, and without such a ioynt or seuerall choise, none shall take vpon them to be Churchwardens, neither shall they continue any longer then one yeere in that Office, except perhaps they be chosen againe in like manner. And all Churchwardens at the end of their yeere, or within a moneth after at the most, shall before the Minister and the Parishioners giue vp a iust account of such money as they haue receiued, and also what particularly they haue bestowed in reparations, and otherwise for the vse of the Church. And last of all going out of their Office, they shall truly deliuer vp to the Parishioners, what soeuer money or other things of right belonging to the Church or Parish, which remaineth in their hands, that it may be deliuered ouer by them to the next Churchwardens by Bill indented.

*The*

# Constitutions and

X C.

*The choise of Sidemen, and their ioynt office with Churchwardens.*

**T**He Churchwardens or Questmen of euery Parish, and two or three or moe discreet persons in euery Parish to be chosen for Sidemen or Assistants, by the Minister and Parishioners, if they can agree, (otherwise to be appointed by the Ordinarie of the Diocesse) shall diligently see, that all the Parishioners duely resort to their Church vpon all Sundayes and Holy dayes, and there continue the whole time of Diuine Seruice: and none to walke or to stand idle or talking in the Church, or in the Church-yard, or Church-porch during that time. And all such as shall bee found slacke or negligent in resorting to the Church, (hauing no great or vrgent cause of absence) they shall earnestly call vpon them: and after due monition (if they amend not) they shall present them to the Ordinarie of the place. The choise of which persons, viz. Churchwardens or Questmen, Sidemen or Assistants shall bee yeerely made in Easter weeke.

## Parish Clearks.

X C. I.

*Parish Clearkes to be chosen by the Minister.*



**N**ow Parish Clearke vpon any vacation shalbe chosen within the City of London, or else where within the Prouince of Canterbury, but by the Parson or Vicar: or where there is no Parson or Vicar, by the Minister of that place for

## Canons Ecclesiasticall.

for the time being : Which choise shall be signified by the sayd Minister, Vicar, or Parson, to the Parishioners the next Sunday following in the time of Diuine Seruice. And the said Clearke shall bee of twentie yeeres of age at the least, and knowne to the said Parson, Vicar, or Minister to bee of honest conuersation, and sufficient for his Reading, Writing, and also for his competent skill in singing (if it may be.) And the said Clearkes so chosen shall haue and receiue their ancient Wages, without fraude or diminution, either at the hand of the Churchwardens at such times as haue bene accustomed or by their owne collection, according to the most ancient custome of euery Parish.

### Ecclesiasticall Courts belonging to the Archbishops

*Jurisdiction.*

XCII.

*None to be cited into diuers Courts for probate of the same Will.*



Orasmuch as many heretofore haue bene by Apparitors both of inferiour Courts, & of the Courts of the Archbishops Prerogatiues much distracted, and diuersly called, and summoned for brobate of Wills, or to take administrations of the goods of persons dying intestate, and are thereby vexed & grieved with many causelesse and vnnecessary troubles, molestations, and expences: Wee constitute and appoint, That all Chancellours:

L

Com



## Constitutions and

Commissaries, or Officials, or any other exercising Ecclesiasticall Iurisdiction whatsoever, shall at the first charge with an othe all persons called, or voluntarily appearing before them for the probate of any Will, or the Administration of any goods, whether they know, or (moued by any speciall inducement) doe firmly beleue that the partie deceased (whose Testament or goods depend now in question) had at the time of his or her death, any goods or good debts, in any other Diocesse or Diocesses, or peculiar Iurisdiction within that Prouince, then in that wherein the said partie died, amounting to the value of 5 li. And if the said person cited, or voluntarily appearing before him, shall vpon his oath affirme, That he knoweth, or (as aforesaid) firmly beleueth, that the said partie deceased had goods or good debts in any other Diocesse or Diocesses, or peculiar Iurisdiction within the said Prouince, to the value aforesaid, and particularly specifie and declare the same: then shall hee presently dismisse him not presuming to intermeddle with the probate of the sayd Will, or to grant administration of the goods of the party so dying intestate: neither shall he require or exact any other charges of the said parties more then such ouely as are due for the Citation & other Processe had & vsed against the said parties, vpon their further contumacie: but shall openly & plainly declare & profess, that the said cause belongeth to the Prerogatiue of the Archbishop of that Prouince, willing and admonishing the partie to proue the said Will, or require Administration of the sayd goods in the Court of the said prerogatiue, and to exhibit before

## Canons Ecclesiasticall.

before him the sayd Iudge the probate or administration vnder the Seale of the Prerogatiue within forty dayes next following. And if any Chancellor Commissary, Officiall, or other exercising Ecclesiasticall Iurisdiction whatsoever, or any their Register shall offend herein, let him be *ipso facto* suspended from the execution of his office, not to bee absolved or released, vntill he haue restored to the partie all expences by him laid out contrary to the tenour of the premisses: and euery such probate of any Testament or administration of goods so granted, shall be held voyd and frustrate to all effects of the Law whatsoever. Furthermore wee charge and enioyne, that the Register of euery inferior Iudge doe without all difficultie or delay, certifie and informe the Apparitor of the Prerogatiue Court, repairing vnto him once a moneth and no oftner what Executors or Administrators haue bin by his sayd Iudge for the incompetencie of his owne Iurisdiction, dismissed to the sayd Prerogatiue Court within the moneth next before, vnder paine of a months suspension fro the exercise of his office for euery default therein. Provided, that this Canon or any thing therein contained, bee not preiudiciall to any composition betweene the Archbishop and any Bishop or other Ordinary, nor to any inferior Iudge that shall grant any probate of Testament or administration of goods to any partie that shall voluntarily desire it, both out of the said inferior Court, and also out of the Prerogatiue. Provided likewise, that if any man die *in itinere*, the goods that hee hath about him at that present, shall not cause his Testament or Admini-

## Constitutions and

nistrat[i]on to be liable vnto the Prerogatiue Court.

### XCIII.

*The Rate of bona notabilia liable to the Prerogatiue Court.*

**F**Vrthermore wee decree and ordaine, that no Iudge of the Archbishops Prerogatiue, shall henceforward Cite, or cause to be Cited *Ex Officio*, any person whatsoeuer to any of the aforesaid intents, vnlesse he haue knowledge that the partie deceased was at the time of his death possessed of goods and chattels in some other Diocesse or Diocesses or peculiar Iurisdiction within that prouince then in that wherein he died, amounting to the value of five pounds at the least, decreeing and declaring, that who so hath not goods in diuers diocesses to the said summe or value, shall not bee accounted to haue *bona notabilia*. Alwayes provided, that this clause here, and in the former Constitution mentioned, shall not preiudice those Diocesses whereby composition or custome, *bona notabilia* are rated at a greater summe. And if any Iudge of the Prerogatiue Court, or any his Surrogate or his Register or Apparitor, shall Cite or cause any person to bee Cited into his Court, contrary to the tenor of the premisses, hee shall restore to the partie so Cited all his costs and charges, and the Acts and proceedings in that behalfe shall be held voyd and frustrate Which expences if the said Iudge or Register or Apparitor, shall refuse accordingly to pay he shall bee suspended from the exercise of his Office vntill he yeeld to the performance thereof,

*Nene*

# Canons Ecclesiasticall.

## XCIIII.

*None to be Cited into the Arches or Audience but dwellers  
within the Archbishops Diocese or Peculiars*

**N**O Deane of the Arches nor Officiall of the Archbishops Consistorie, nor any Iudge of the Audience, shall henceforward in his owne name or in the name of the Archbishop either *ex Officio*, or at the instance of any party, originally Cite, Summon or any way compell, or procure to bee Cited, Summoned, or compelled, any person which dwelleth not within the particular Diocese or peculiar of the sayd Archbishop, to appeare before him or any of them for any cause or matter whatsoever, belonging to Ecclesiasticall cognizance, without the Licence of the Diocesan first had and obtained in that behalfe, other then in such particular cases only as are expresly excepted and referued in and by a Statute *Anno 23. Hen.8 cap.9* And if any of the sayd Iudges shall offend herein, he shall for euery such offence be suspended from the exercise of his office for the space of three whole moneths.

## XCV,

*The restraint of double Quarrels.*

**A**Lbeit by former Constitutions of the Church of England, euery Bishop hath had two moneths space to inquire and informe himselfe of the sufficiencie, and qualitie of euery Minister, after hee hath bene presented vnto him to be instituted into any Benefice: yet for the auoyding of some incon-

## Constitutions and

ueniēces, wee doe now abridge and reduce the said two moneths into eight and twenty dayes onely. In respect of which abridgement wee doe ordaine and appoint, that no double Quarrell shall hereafter be granted out of any of the Archbishops Courts at the suite of any Minister whosoeuer, except hee shall first take his personall oath, that the sayd eight and twentie dayes at the least are expired, after he first tendred his presentation to the Bishop, and that hee refused to grant him Institution thereupon: or shall enter into bonds with sufficient sureties to proue the same to bee true, vnder paine of suspension of the Granter thereof from the execution of his office, for halfe a yeere *toties quoties* to bee denounced by the sayd Archbishop, and Nullitie of the double Quarrell aforesaid, so vnduely procured, to all intents & purposes whatsoeuer. Alwaies provided that within the said eight and twentie dayes, the bishop shall not institute any other to the preiudice of the said partie before presented, *sub pena nullitatis.*

### XCVI.

*Inhibitions not to bee granted without the subscription of an Advocate.*

**T**Hat the Iurisdiction of Bishops may be preserved (as neere as may bee) entire and free from preiudice, and that for the behoofe of the subiects of this land, better prouision bee made that henceforward they bee not grieued with friuolous and wrongfull suits and molestations: It is ordained and provided that no Inhibition shall bee graunted  
our

## Canons Ecclesiasticall.

Out of any Court, belonging to the Archbishop of Canterburie at the instance of any partie, vnlesse it be subscribed by an aduocate practising in the sayd Court: which the said Aduocate shall do freely, not taking any Fee for the same, except the partie prosecuting the suit, do voluntarily bestow some grauitie vpon him for his counsell and aduice in the said cause. The like course shall be vsed in granting forth any Inhibition at the instance of any partie by the Bishop or his Chancellor against the Archdeacon, or any other person exercising Ecclesiasticall Iurisdiction: and if in the Court or Consistorie of any Bishop there bee no Aduocate at all, then shall the subscription of a Proctor practising in the same Court be held sufficient.

### XCVII.

*Inhibitions not to be granted vntill the Appeale bee exhibited to the Iudge.*

**I**T is further ordered and decreed, that henceforward no Inhibition be granted by occasion of any Interlocutorie decree, or in any cause of correction whatsoever, except vnder the forme aforesaid, and moreover that before the going out of any such Inhibition, the Appeale it selfe, or a copie thereof (auouched by oath to be iust and true) be exhibited to the Iudge, or his lawfull Surrogate, whereby hee may be fully informed, both of the qualitie of the crime, and of the cause of the grievance, before the granting forth of the sayd Inhibition. And euery Appellant or his lawfull Proctor shall before the obtaining of any such Inhibition, shewe and exhibite to the Iudge or his Surrogate in writing, a  
true

## Constitutions and

true copie of those Acts wherewith he complaineth himselfe to be agrieved, & from which he appealeth, or shall take a corporall oath that he hath performed his diligence and true endeavour for the obtaining of the same, and could not obtaine it at the handes of the Register in the Country, or his Deputy tendring him his fee. And if any Iudge or Register shall either procure or permit any Inhibition to bee sealed, so as is said, contrary to the forme and limitation aboue specified, let him bee suspended from the execution of his office, for the space of 3. moneths: If any Proctor, or other person whatsoever by his appointment, shall offend in any of the premisses, either by making or sending out any Inhibition, contrary to the tenor of the sayd premises, let him bee removed from the exercise of his Office for the space of a whole yeere without hope of release or restoring.

### XC VIII.

*Inhibitions not to be granted to factious Appellants, vnlesse they first subscribe.*

**F**Orasmuch as they who breake the Lawes, cannot in reason claime any benefite or protection by the same: Wee decree and apoint, That after any Iudge Ecclesiasticall hath proceeded Iudically against obdinate and factious persons, and contemners of Ceremonies, for not observing the Rites and Orders of the Church of England, or for contempt of publique prayer, no Iudge *Ad quem* shall admit or allow any his or their Appeales, vnlesse he hauing first seene the originall Appeale, the  
partie



## Canons Ecclesiasticall.

partie appellant doe first personally promise and avow, that he will faithfully keepe and obserue all the rites and Ceremonies of the Church of England, as also the prescript forme of Common prayer: and doe likewise subscribe to the three Articles formerly by vs specified and declared.

### XCIX.

*None to marry within the degrees prohibited.*

**N**O persons shall marrie within the degrees prohibited by the Lawes of God, and exprested in a Table set forth by authority in the yeere of our Lord God 1563. and all marriages so made and contracted, shall be adiudged incestuous and vnlawfull, and consequently shall be dissolued as voyd from the beginning, and the parties so marien shall by courte of Law be separated. And the aforesaid Table shall be in euery Church publikely set vp, and fixed at the charge of the Parish.

### C.

*None to marry under xxi. yeeres without their Parents consent.*

**N**O children vnder the age of one and twentie yeeres complete, shall contract themselves, or marrie without the consent of their Parents, or of their Guardians and Gouvernours, if their Patents bee deceased.

### CI.

*By whom Licences to marry without bannes shall be granted and so what sort of persons.*

**N**O Facultie or Licence shall be henceforth granted for solemnization of Matrimonic betwixt

M

any

## Constitutions and

any parties, without thrise open publication of the Barnes according to the booke of Common prayer, by any person exercising any Ecclesiasticall Iurisdiction, or claiming any Priuiledges in the right of their Churches: but the same shall be graunted onely by such as haue Episcopall authoritie, or the Commissary for Faculties, Vicars generall of the Archbishops and Bishops *sede plena*, or *sede vacante*, the Guarden of the spiritualties or Ordinaries exercising of right Episcopall Iurisdiction in the seuerall Iurisdctions respectiuely, and vnto such persons onely as be of good state and qualitic, and that vpon good caution and securitie taken.

### CII.

*Securitie to be taken at the granting of such Licences, and under what conditions.*

**T**He securitie mentioned shall containe these conditions: First, that at the time of the granting euery such licence, there is not any impediment of precontract, consanguinity, affinity, or other lawfull cause to hinder the said marriage. Secondly, that there is not any controuersie or suit depending in any Court before any Ecclesiasticall Iudge touching any contract or marriage of either of the sayd parties with any other. Thirdly that they haue obtained thereunto the expresse consent of their parents (if they bee liuing) or otherwise of their Guardians or Gouvernors. Lastly, that they shall celebrate the said Matrimony publikely in the Parish Church or Chappell where one of them dwelleth, and in no other place, and that betweene the houres of eight and twelue in the forenoone.

*Oathes*

# Canons Ecclesiasticall.

## CIII.

*Oathes to be taken for the Conditions.*

**F**Or the auoiding of all fraud and collusion in the obtaining of such Licences and Dispensations: Wee further constitute and appoint, That before any Licence for the Celebration of Matrimonie, without publication of Bannes bee had or graunted, it shall appeare to the Iudge by the oathes of two sufficient witnesses, one of them to bee knowne either to the Iudge himselfe, or to some other person of good reputation then present, and knowne likewise to the sayd Iudge, that the expresse consent of the Parents, or Parent if one be dead, or Gardians, or Gardian of the parties is thereunto had and obtained. And furthermore that one of the parties personally sweare, that he beleueth there is no let or impediment of precontract, kindred, or alliance, or of any other lawfull cause whatsoeuer, nor any suite commenced in any Ecclesiasticall Court, to barre or hinder the proceeding of the sayd Matrimonie, according to the tenor of the aforesayd Licence.

## CIIII.

*An exception for those that are in Widowhood.*

**I**F both the parties which are to marrie being in Widdowhood, doe seeke a Facultie for the forbearing of Banes, then the clauses before mentioned, requiring the Parents consents may be omitted: but the Parishes where they dwel both shall be expressed in the Licence, as also the Parish named where the Marriage shall bee celebrated. And if any Commissary for Faculties, Vicars generall, or other the sayd

## III. Constitutions and

Ordinaries shall offend in the premisses, or any part thereof, he shall for every time so offending, be suspended from the execution of his Office for the space of fixe moneths: and every such Licence or dispensation shall be held voyd to all effects and purposes, as if there had neuer beene any such granted: and the parties marryng by vertue thereof, shall be subiect to the punishments which are appointed for Clandestine Marriages.

**CV.**  
*No sentence for Diuorce to bee given vpon the sole confession of the parties.*

**F**ORasmuch as Matrimoniall causes haue beene alwayes reckoned and repured amongst the weightiest, and therefore require the greater caution when they come to be handled and debated in Iudgement, especially in causes wherein Matrimonie hauing bin in the Church duely solemnized, is required vpon any suggestion or pretext whatsoeuer to be dissolued or annulled: We doe straightly charge and inioyne, that in all proceedings to Diuorce and Nullities of Matrimonie, good circumspection and aduice bee vsed, and that the truth may (as farre as is possible) be sifted out by the deposition of witnesses, and other lawfull proofes and euictions, and that credit bee not giuen to the sole confession of the parties themselves, howsoeuer taken vpon oath either within or without the Court.

*No*

# Canons Ecclesiasticall.

## CVI.

*No Sentence of Diuorce to be giuen but in open Court.*

**N**O Sentence shall be giuen either for separation *à thoro & mensa*, or for annulling of pretended Matrimonie, but in open Court, and in the seate of Iustice, and that with the knowledge and consent either of the Archbishop within his prouince, or of the Bishop within his Diocesse, or of the Deane of the Arches, the Iudge of the Audiance of Canterbury, or of the Vicars generall, or other principall Officials, or, *sede vacante*, of the Cardeians of the Spiritualities, or other Ordinaries to whom of right it appertaineth, in their seuerall Iurisdickions, and Courts and concerning them onely that are then dwelling vnder their Iurisdiction.

## CVII.

*In all Sentences for Diuorce, bond to be taken for not marrying, during each others life.*


**I**N all Sentences pronounced onely for Diuorce and Separation, *à thoro & mensa*, there shall be a caution and restraint inserted in the Act of the sayd Sentence, That the parties so seperated, shall liue chastly, and continently: neither shall they, during each others life, contract Matrimonie with any other person. And for the better obseruing of this last clause, the said Sentence of Diuorce shall not be pronounced, vntill the partie or parties requiring the same, haue giuen good and sufficient caution and securitie into the Court, that they will not any way breake or transgresse the sayde restraint or prohibition.

# Constitutions and

## CVIII.

*The penaltie for Iudges offending in the premises.*

**A**Nd if any Iudge giuing Sentence of Diuorce or seperation, shall not fully keepe and obserue the premisses, he shall be by the Archbishop of the Prouince, or by the Bishop of the Diocesse, suspended from the exercise of his Office for the space of a whole yeere, and the Sentence of Seperation so giuen contrary to the forme aforesaid, shall be held void to all intents and purposes of the Law, as if it had not at all bene giuen or pronounced.

 Ecclesiasticall Courts belonging to the Iurisdiction of Bishops and Arch-deacons, and the proceedings in them.

## CIX.

*Notorious crimes and scandals to be certified into Ecclesiasticall Courts by presentment.*

**I**F any offend their brethren, either by Adulterie, Whoredome, Incest, or Drunkennes, or by swearing, Ribaldrie, Vsurie, or any other vncleannes and wickednesse of life, the Churchwardens or Quest-men and Side-men in their next Presentments to their Ordinaries, shall faithfully present all and euery of the sayd offenders, to the intent that they and euery of them may be punished by the seueritie of the Lawes, according to their deserts, & such notorious offenders shall not be admitted to the holy Communion till they be reformed.

*Schif-*

# Canons Ecclesiasticall.

## CX.

*Schismatickes to be presented.*

**I**F the Churchwardens or Questmen, or Assistants, doe or shall know any man within their Parish or else where, that is a hinderer of the word of God to be read or sincerely Preached, or of the execution of these our Constitutions, or a fautor of any vsurped or forraine power by the Lawes of this Realme iustly reiected and taken away, or a defender of Popish and erroneous doctrine: they shall detect and present the same to the Bishop of the Diocesse or Ordinarie of the place, to be censured and punished according to such Ecclesiasticall Lawes as are prescribed in that behalfe.

## CXI.

*Disturbers of Divine Service to be presented.*

**I**N all Visitations of Bishops and Archdeacons, the Church-wardens or Questmen and Sidemen shall truely and personally present the names of all those which behaue themselves rudely or disorderly in the Church, or which by vntimely ringing of Bells, by walking, talking, or other noise shall hinder the Minister or Preacher.

## CXII.

*Not Communicants at Easter to be presented.*

**T**He Minister, Church-wardens, Questmen and Assistants of euery Parish Church & Chappell, shall yeerely within fortie dayes after Easter exhibit to the Bishop or his Chancellor the names and surnames of all the Parishioners, aswell men as women, which being at the age of sixteene yeeres, receiued, not the Communion at Easter before.

*Ministers*



# Constitutions and

## CXIII.

*Ministers may present.*

**B**Ecause it often commeth to passe that the Church-wardens, Sidemen, Questmen, and such other persons of the Laytie as are to take care for the suppressing of sinne and wickednesse in their seuerall Parishes, as much as in them lieth, by admonition, reprehension, and denunciation to their Ordinaries, doe forbear to discharge their duties therein, either through feare of their Superiours, or through negligence, more then were fit, the licentiousnesse of these times considered: Wee ordaine, That hereafter every Parson and Vicar, or in the lawfull absence of any Parson or Vicar, then their Curates and Substitutes may ioine in every presentment with the sayd Church-wardens, Sidemen, and the rest aboue mentioned, at the times hereafter limited, if they the said Church-wardens and the rest will present such enormities as are apparant in the Parish: or if they will not, then every such Parson and Vicar, or in their absence, as is aforesayd, their Curates may themselves present to their Ordinaries at such times, and when else they thinke it meete, all such crimes as they have in charge otherwise, as by them (being the persons that should haue the chiefe care for the suppressing of sinne and impietie in their Parishes) shall be thought to require due reformation. Prouided alwayes, that if any man confesse his secret and hidden sinnes to the Minister for the vnburthening of his conscience, and to receiue spirituall consolation and ease of minde from him, Wee doe not any way bind the sayd Minister by this  
our

## Canons Ecclesiasticall.

our Constitution, but doe straightly charge and admonish him, that hee do not at any time reueale and make knowne to any person whatsoeuer, any crime or offence so committed to his trust and secrecie (except they bee such crimes as by the Lawes of this Realme, his owne life may be called into question for concealing the same) vnder paine of irregularitie.

### CXIII.

*Ministers shall present Recusants.*

**E**Very Parson, Vicar or Curate shall carefully informe themselves every yeere hereafter, how many Popish Recusants, men, women, and children about the age of thirteene yeeres, and how many being Popishly giuen (who though they come to the Church, yet doe refuse to receiue the Communion) are inhabitants, or make their abode either as Sojourners or common Guests in any of their seuerall Parishes, and shall set downe their true names in writing (if they can learne them) or otherwise such names as for the time they carrie distinguishing the absolute Recusants from halfe Recusants: and the same so farre as they know or beleue so distinguished and set downe vnder their hands shall truly present to their Ordinaries before the Feast of the Natiuity next ensuing, vnder paine of suspension to be inflicted vpon them by their said Ordinaries, and so every yeere hereafter vpon the like paine, before the feast of S. Iohn Baptist. Also we ordaine, that all such Ordinaries, Chancellors, Commissaries, Archdeacons, Officials, and all other Ecclesiasticall Officers, to whom the said presentments shall

## Constitutions and

be exhibited, shall likewise within one moneth after the receipt of the same, vnder paine of suspension by the Bishop from the execution of their Offices for the space of halfe a yere (as often as they shall offend therein) deliuer them or cause to bee deliuered to the Bishop respectiuely: who shall also exhibite them to the Archbishop within sixe weekes, and the Archbishop to his Maiestie within other sixe weekes after he hath received the said presentments.

### CXV.

*Ministers and Churchwardens not to bee sued for presenting.*

**W**Hereas for the reformation of criminous persons and disorders in euery Parish, the Churchwardens, Questmen, Sidemen, and such other church Officers are sworne, and the Minister charged to present as well the crimes and disorders committed by the sayd criminous persons, as also the common same which is spread abroad of them, Whereby they are often maligned and sometimes troubled by the sayd Delinquents or their friends: Wee doe admonish and exhort all Iudges both Ecclesiasticall and Temporall, as they regard and reuerence the fearefull Iudgement seat of the highest Iudge, that they admit not in any of their Courts, any complaint, plea, suit, or suits, against any such Churchwarden, Questmen, Sidemen, or other Church officers for making any such presenments, nor against any Minister for any presentment that he shall make: all the sayd presentments tending to the restraint of shamelesse impietie, and considering  
tha

## Canons Ecclesiasticall.

that the rules both of Charitie and Gouernment do presume that they did nothing therein of malice, but for the discharge of their consciences.

### CXVI.

*Churchwardens not bound to present oftener then twice a yeare.*

**N**O Churchwardens, Questmen, or Sidemen of any Parish shall bee enforced to exhibite their presentments to any hauing Ecclesiasticall Iurisdiction aboue once in euery yeere, where it hath bin no oftner vsed, nor aboue twice in any Diocesse whatsoever, except it be at the Bishops Visitation. For the which presentments of euery Parish Church or Chappell, the Register of any Court where they are to bee exhibited, shall not receiue in one yeere aboue foure pence, vnder paine for euery offence therein, of suspension from the execution of his Office for the space of a moneth *toties quoties*. Provided alwayes that as good occasion shall require, it shall bee lawfull for euery Minister, Churchwardens and Sidemen, to present offendours as oft as they shall thinke meet. And likewise for any godly disposed person, or for any Ecclesiasticall Iudge, vpon knowledge or notice giuen vnto him or them of any enormous crime within his Iurisdiction, to moue the Minister Churchwardens, or Sidemen as they tender the glory of God and reformation of sinne, to present the same, if they shall find sufficient cause to enduce them thereunto, that it may bee in due time punished and reformed. Provided that for these voluntarie presentments, there bee no Fee required or taken of them, vnder the paine afore said.

## Constitutions and

obtemperando **CXVII.**

*Churchwardens not to be troubled for not presenting oftener then twice a yeere.*

**N**O Churchwardens, Questmen, or Side-men shall be called or cited, but onely at the said time or times before limited, to appeare before any Ecclesiasticall Iudge whosoever, for refusing at other times to present any faults committed in their Parishes, & punishable by Ecclesiasticall Lawes. Neither shall they nor any of them after their presentments exhibited at any of those times bee any further troubled for the same, except vpon manifest and euident prooffe it may appeare that they did then willingly and wittingly omit to present some such publique crime or crimes as they knew to bee committed, or could not bee ignorant that there was then a publike fauour of them, or vlesse there bee very iust cause to call them for the explanation of their former presentments. In which case of wilfull omission, their Ordinaries shall proceede against them in such sort as in cases of wilfull perjurie in a Court Ecclesiasticall it is already by Law provided.

modi to mull ony **CXVIII.**

*The old Churchwardens to make their presentments, before the new be sworne.*

**T**HE Office of all Churchwardens and Sidemen shall be reputed euer hereafter to continue vntill the new Churchwardens that shall succeed them, bee sworne, which shall bee the first weeke after Easter, or some weeke following, according to the direction of the Ordinarie. Which time so appoin-

## Canons Ecclesiasticall.

appointed, shall alwayes bee one of the two times in euery yeere, when the Minister and Churchwardens, and Sidemen of euery Parish shall exhibite to their seuerall Ordinaries, the presentments of such enormities as haue happened in their Parishes since their last presentments. And this duety they shall performe before the newly chosed Church-wardens and Sidemen be sworne, and shall not bee suffered to passe ouer the sayd presentments to those that are newly come into Office, & are by intendment ignorant of such crimes, vnder paine of those censures which are appointed for the reformation of such dalliers and dispensers with their owne consciences and oathes.

### CXIX.

*Conuenient time to bee assigned for framing Presentments.*

**F**OR the auoiding of such inconueniences as heretofore haue happened by the hastie making of Billes of presentments, vpon the dayes of the Visitation and Synods: it is ordered, That alwayes hereafter euery Chancellor, Archdeacon, Commissary and Officiall, and euery other person hauing Ecclesiasticall Iurisdiction at the ordinary time when the Churchwardens, are sworne: and the Archbishop and Bishops when hee or they doe summon their Visitation, shall deliuer, or cause to bee deliuered to the Churchwardens, Questmen, and Sidemen of euery Parish, or to some of them, such bookes of Articles as they or any of them shall require for the yeere following: the sayd Churchwardens, Questmen, and Sidemen to ground the Presentments vpon at such

## Constitutions and

times as they are to exhibite them. In which Booke shall be contained the forme of the oath which must be taken immediately before euery such presentment: to the intent that hauing before hand time sufficient, not onely to peruse & consider what their sayd oath shall be, but the Articles also whereupon they are to ground their Presentments, they may frame them at home both aduisedly and truly to the discharge of their owne consciences, after they are sworne, as becommeh honest and godly men.

### CXX.

*None to bee Cited into Ecclesiasticall Courts by Proceffe of Quorum nomina.*

**N**O Bishop, Chancellor, Archdeacon, Officiall or other Ecclesiasticall Iudge shall suffer any generall processe of *Quorum nomina*, to bee sent out of his Court, except the names of all such as are thereby to be cited, shall be first expressly entred by the hand of the Register, or his Deputie, vnder the said processe, and the said Processe and names be first subscribed by the Iudge, or his Deputie and his Seale thereto affixed.

### CXXI.

*None to be cited into seuerall Courts for one crime.*

**I**N places where the Bishop and Archdeacon, do by prescription or composition visite at seuerall times in one and the same yeere, least for one and the selfe same fault any of his Maiesties subiects should be challenged and molested in in diuers Ecclesiasticall Courts, We order and appoint That euery Archdeacon, or his Officiall, within one month after the Visitation ended that yeere, and the Presentments received, shall certifie vnder his Hand and Seale, to the Bishop or his Chancellor, the names and Crimes of all such as are detected and presented in his sayd Visitation, to the ende the Chancellor shall thenceforth forbear to conuent any person



## Canons Ecclesiasticall.

son for any crime or cause so detected or presented to the Archdeacon, And the Chancellor within the like time after the Bishops Visitation ended, and Presentments receiued, shall vnder dis Hand and Scale signifie to the Archdeacon or his Officiall, the names and Crimes of all such persons which shall be detected or presented vnto him in that Visitation, to the same intent as is aforesaid. And if these Officers shall not certifie each other as is here prescribed, or after such certificate shall intermeddle with the crimes or persons detected and presented in each others Visitation: then euery of them so offending shall bee suspended from all exercise of his Iurisdiction, by the Bishop of his Diocesse, vntill hee shall repay the costs and expences which the parties grieved haue bene at by that vexation.

### CXXII.

*No sentence of Deprivation or Deposition to bee pronounced against a Minister, but by the Bishop.*

**V**When any Minister is complained of in any Ecclesiasticall Court belonging to any Bishop of this Province for any Crime, the Chancellor, Commissary, Officiall or any other hauing Ecclesiasticall Iurisdiction to whom it shall appertain, shall exhibite the cause by Processe and other proceedings against him: and vpon contumacie for not appearing, shall first suspend him, and afterward his contumacy continuing, Excommunicate him. But if he appeare and submit himselfe to the course of the Law then the matter being ready for Sentence, and the merrits of his offence examining by Law, either deprivation from his liuing, or deposition from the Ministry, no such sentence shall be pronounced by any person whatsoeuer, but only by the Bishop, with the assistance of his Chancellor, the Deane, (if they may conveniently be had) & some of the prebendaries, if the Court be kept neere the Cathedrall Church, or of the Archdeacon if he may be had conveniently, and two other at the least graue Ministers and Preachers to be called by the Bishop, when the Court is kept in other places.

# Constitutions and

## CXXIII.

*No Acte to be sped but in open Court.*

**N**O Chauncellor, Commissary, Archdeacon, Officiall, or any other person vsing Ecclesiasticall Iurisdiction whosocuer, shall speed any iudiciall Act, either of contentious or voluntary Iurisdiction, except hee haue the Ordinary Register of that Court, or his lawfull deputie, or if he or they will not, or cannot be present, then such persons as by law are allowed in that behalfe to write or speede the same, vnder paine of suspension *ipso facto*.

## CXXIII.

*No Court to haue more then one Seale.*

**N**O Chancellor, Commissarie, Archdeacon, Officiall, or any other exercising Ecclesiasticall Iurisdiction, shall without the Bishops consent haue any moe Seales then one for the Sealing of all matters incident to his Office. Which Seale shall alwayes bee kept either by himselfe, or by his lawfull Substitute exercising Iurisdiction for him, and remaining within the Iurisdiction of the said Iudge, or in the City or principall Towne of the County. This Seale shall containe the title of that Iurisdiction, which euery of the sayd Iudges or their Deputies doe execute.

## CXXV.

*Conuenient places to be chosen for the keeping of Courts.*

**A**Ll Chancellors, Commissaries, Archdeacons, Officials, and all other exercising Ecclesiasticall Iurisdiction, shall appoint such meete places for the keeping

## Canons Ecclesiasticall.

keeping of their Courts by the assignement or approbation of the Bishop of the Diocesse, as shall bee conuenient for entertainment of those that are to make their appearance there, and most indifferent for their trauell. And likewise they shall keepe and end their Courts in such conuenient time, as euery man may returne homewards in as due season as may bee.

### CXXVI.

*Peculiar and inferiall Courts to exhibite the originall copies of wils into the Bishops Registrie.*


**VV** Hereas Deanes, Archdeacons, Prebendaries, Parsons, Vicars and others exercising Ecclesiasticall Iurisdiction, claime libertie to proue the last Willes and Testaments of persons deceased within their seuerall Iurisdctions, hauing no knownen nor certaine Registers, nor publike place to keepe their Records in, by reason whereof many Willes, rights, and Legacies vpon the death or change of such persons and their priuate Notaries, miscary and cannot be found, to the great preiudice of his Maiesties Subiects: Wee therefore order and inioyne, that all such Possessours and Exercisers of peculiar Iurisdiction, shall once in euery yeare exhibite into the publike Registrie of the Bishop of the Diocesse, or of the Deane and Chapter vnder whose Iurisdiction the said Peculiars are, euery originall Testament of euery person in that time deceased and by them proued in their seuerall peculiar Iurisdctions, or a true Copie of euery such Testament examined, subscribed, and sealed by the peculiar Iudge and his Notarie. Otherwise if any of them

## Constitutions and

saile so to doe, the Bishop of the Diocesse or Deare and Chapter vnto whom the said Iurisdicions doe respectiuely belong, shall suspend the said parties and euery of them from the exercise of all such peculiar Iurisdiction, vntill they haue performed this our Constitution.

## Iudges Ecclesiasticall and their Surrogates. CXXVII.

### *The Qualitie and oath of Iudges.*

 O man shall hereafter be admitted a Chancellor, Commissary, or official, to exercise any Ecclesiasticall Iurisdiction: except he bee of the full age of sixe and twentie yeeres at the least, and one that is learned in the Ciuill and Ecclesiasticall Lawes, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the course thereof, as likewise well affected and zealously bent to Religion, touching whose life and maners no euill example is had, and except before he enter into or execute any such office, he shall take the oath of the Kings Supremacie in the presence of the Bishop, or in the open Court, and shall subscribe to the Articles of Religion agreed vpon in the Conuocation in the yeere one thousand five hundredth sixetie and two, and shall also sweare that he will to the vitermost of his vnderstanding, deale vprightly and iustly in his Office, without respect or fauour of reward: the said oathes and subscription

to

## Canons Ecclesiasticall.

to be recorded by a Register then present. And likewise all Chancellors, Commissaries, Officials, Registers, and all other that doe now possesse or execute any places of Ecclesiasticall Iurisdiction, or Service, shall before Christmas next in the presence of the Archbishop or Bishop, or in open Court, vnder whom or where they exercise their Offices, take the same oathes and subscribe as before is said: or vpon refusall so to do, shall be suspended from the execution of their Offices, vntill they shall take the said oathes, and subscribe as aforesayd.

### CXXVIII.

#### *The Qualitie of Surrogats.*

**N**O Chancellor, Commissary, Archdeacon, Officiall, or any other person vsing Ecclesiasticall Iurisdiction, shall at any time substitute in their absence any to keepe any Court for them, except he be either a graue Minister and a Graduate, or licensed publike Preacher, and a Beneficed man neere the place where the Courts are kept, or a Bachelor of Law, or a Master of Arts at least, who hath some skill in the Ciuill and Ecclesiasticall Law, and is a fauourer of true Religion, and a man of modest and honest conuersation, vnder paine of Suspension for euery time that they offend therein from the execution of their Offices for the space of three moneths *Toties quoties*. And he likewise that is Deputed, being not qualified as is before expressed, and yet shall presume to be a Substitute to any Iudge, and shall keepe any Court as is aforesaide, shall vndergo the same censure in manner and forme as is before expressed.

# Constitutions and

## Proctors.

CXXIX.

*Proctors not to retaine Causes, without the lawfull assign-  
ment of the parties.*

**N**One shall Procure in any cause whatsoever, vnlesse he bee thereunto constituted and appointed by the partie himselfe, either before the Iudge, and by Act in Court, or vnlesse in the beginning of the Suit, he bee by a true and sufficient Proxie thereunto warrented and enabled. We call that Proxie sufficient, which is strengthened and confirmed by some authentickall Seale, the parties approbation, or at least his ratification therewithall concurring. All which Proxies shall be forthwith by the sayd Proctors exhibited into the Court, and bee safely kept and preserued by the Register in the publicke Registrie of the sayd Court. And if any Register or Proctor shall offend herein, he shall bee secludded from the exercise of his Office for the space of twoo moneths without hope of release or restoring.

CXXX.

*Proctors not to retaine Causes without the Counsell of an  
Advocate.*

**F**or lessening and abridging the multitude of Suits and contentions, as also for preventing the complaints of Suiters in Courts Ecclesiasticall, who many times are onerthrowne by the oversight and negligence, or by the ignorance and insuffi-

## Canons Ecclesiasticall.

insufficiencie of Proctors, and likewise for the furtherance and increase of learning, and the advancement of Civil and Canon Law, following the laudable customes heretofore obserued in the Courts pertaining to the Archbishop of Canterburie, Wee will and ordaine, that no Proctor exercising in any of them shall entertaine any Cause whatsoeuer, and keepe and retaine the same for two Court dayes, without the Counsell and aduise of an Aduocate, vnder paine of a yeeres suspension from his practise; neither shall the Iudge haue power to releafe or mitigate the said penaltie, without expresse Mandate and Authoritie from the Archbishop aforesaid.

### CXXXI.

*Proctors not to conclude in any Cause, without the knowledge of an Aduocate.*

**N**O Iudge in any of the said Courts of the Archbishop, shall admit any Libell, or any other matter without the aduice of an Aduocate admitted to practise in the same Court, or without his superscription: neither shall any Proctor conclude any cause depending, without the knowledge of the Aduocate retained and feed in the cause: which if any Proctor shall doe, or procure to bee done, or shall by any colour whatsoeuer defraude the Aduocate of his duetie or Fee, or shall be negligent in repairing to the Aduocate, and requiring his aduice what course is to be taken in the cause, hee shall be suspended from all practise for the space of fixe moneths without hope of being thereunto restored, before the saide terme be fully complete.



# Constitutions and

CXXXII.

*Proctors prohibited the oath* In animam Domini sui.

**F**Orasmuch as in the probate of Testaments and Suits for administration of the Goods of persons dying Intestate, the oth vsually taken by Proctors of Courts *In animam constituentis*, is found to be inconuenient: Wee doe therefore decree and ordaine, That euery Executor or Sutor for administration, shall personally repaire to the Iudge in that behalfe, or his Surrogate, and in his owne person (and not by Proctor) take the oath accustomed in these cases. But if by reason of sicknesse or age, or any other iust let or impediment, hee be not able to make his personall appearance before the Iudge, it shall bee lawfull for the Iudge (there being faith first made by a credible person, of the trueth of his saide hinderance or impediment) to grant a Commission to some graue Ecclesiasticall person abiding neere the partie aforesaid, whereby hee shall giue power and authority to the saide Ecclesiasticall person in his stead to minister the accustomed oath about mentioned, to the Executor or Sutor for such administration, requiring his saide Substitute, that by a faithfull and trustie messenger hee certifie the saide Iudge truely and faithfully what he hath done therein. Lastly, we ordaine and appoint, That no Iudge or Register, shall in any wise receiue for the Writing, Drawing, or Sealing of any such Commission, aboue the summe of fixe shillings and eight pence: whereof one moytie to be for the Iudge, and the other for the Register of the said Court.

*Proctors*

# Canons Ecclesiasticall.

## CXXXIII.

*Proctors not to be clamorous in Court.*

**F**Orasmuch as it is found by experience, that the lowd and confused cryes and clamours of Proctors in the Courts of the Archbishop, are not onely troublesome and offensive to the Iudges and Aduocates, but also giue occasion to the standers by, of contempt and calummie toward the Court it selfe: that more respect may be had to the dignitie of the Iudge, then heretofore, and that causes may more easily and commodiously be handled and dispatched, Wee charge and enioyne, That all Proctors in the said Courts doe especially intend, that the Acts bee faithfully entred and set downe by the Register, according to the Aduice and direction of the Aduocate, that the said Proctors refraine loude speech, and brabbling, and behaue themselues quietly and modestly, and that when either the Iudges or Aduocates, or any of them, shall happen to speake, they presently bee silent vpon paine of silencing for two whole Termes then immediatly following e-uery such offence of theirs. And if any of them shall the second time offende herein, and after due monition shall not reforme himselfe: let him bee for euer remoued from his practise.

## Registers.

### CXXXIII.

*Abuses to be reformed in Registers.*



Any Register, or his Deputy, or Substitute whatsoever, shall receiue any Certificate without the knowledge and consent of the

## Constitutions and

the Iudge of the Court, or willingly omit to cause any persons cited to appeare vpon any Court day to be called, or vnduely put off, and deferre the Examination of witnesses to be examined by a day set and assigned by the Iudge, or doe not obey & obserue the iudiciall and lawfull monition of the said Iudge, or omit to write, or cause to be written such Citations and decrees, as are to be put in execution and set forth before the next Court day, or shall not cause all Testaments exhibited into his Office to bee Registered within a convenient time, or shall set downe or enact as decreed by the Iudge any thing false, or conceited by himselfe, & not so ordered or decreed by the Iudge, or in the transmission of Processees to the Iudge *Ad quem*, shall adde, or insert any falshood or vntrueth, or omit any thing therein, either by cunning, or by grosse negligence, or in causes of Instance, or promoted of Office, shall receiue any reward in fauour of either partie, or be of counsell directly or indirectly with either of the parties in Suit, or in the execution of their Office, shall do ought els maliciously, or fraudulently, whereby the said Ecclesiasticall Iudge or his proceedings may be slandered or defamed: We will & ordaine that the said Register or his Deputie, or Substitute, offending in all, or any of the premises, shall by the Bishop of the Diocesse be suspended from the exercise of his Office, for the space of one, two or three moneths, or more according to the qualitie of his offence, and that the said Bishop shall assigne some other publike Notary to execute and discharge all things pertaining to his Office, during the time of his said Suspension.

*Acer.*

# Canons Ecclesiasticall.

## CXXXV.

*A certaine rate of Fees to all Ecclesiasticall Officers.*

**N**o Bishop, Suffragan, Chancellor, Commissary, Archdeacon, Official, nor any other exercising Ecclesiasticall Iurisdiction whatsoeuer, nor any Register of any Ecclesiasticall Courts, nor any Minister belonging to any of the said Officers or Courts, shall hereafter for any cause incident to their seuerall Offices, take or receiue any other or greater Fees, then such as were certified to the most Reuerend Father in God *Iohn* late Archbishop of Canterbury, in the yeere of our Lord God, 1597, and were by him ratified and approued, vnder paine that euery such Iudge, Officer, or Minister offending herein shall be suspended from the exercise of their seuerall Offices, for the space of sixe moneths for euery such offence. Alwayes Provided, that if any question shall arise concerning the certaintie of the sayd Fees or any of them: then those Fees shall be helde for lawfull, which the Archbishop of Canterbury for the time being shall vnder his hand approue, except the Statutes of this Realme before made, doe in any particular case expresse some other Fees to bee due. Provided furthermore, that no Fee or money shall be receiued either by the Archbishop, or any Bishop, or Suffragan, eirher directly or indirectly, for admitting of any into sacred Orders, nor that any other person or persons vnder the sayd Archbishop, Bishop, or Suffragan, shall for Parchment, Writing, Waxe, Sealing, or for any other respect thereunto appertaining, take aboue ten shillings, vnder such paines as are already by Law prescribed.

## Constitutions and

### CXXXVI.

*A Table of the rates of Fees to be set vp in Courts and Registries.*

**V**VE doe likewise constitute and appoint, that the Registers belonging to euery such Ecclesiasticall Iudge, shall place two Tables, containing the seuerall Rates and Summes of all the sayde Fees; one in the vsuall place or Consistorie where the Court is kept, and the other in his Registrie, and both of them in such sorte, as euery man who it concerneth may without difficultie come to the viewe and perusall thereof, and take a Copie of them: the same Tables to be set vp before the Feast of the Natiuitie next ensuing. And if any Register shal faile to place the said Tables according to the tenor hereof, he shall bee suspended from the execution of his Office vntill he cause the same to be accordingly done: and the said Tables being once set vp, if he shall at any time remoue or suffer the same to bee remoued, hidden, or any way hindred from sight, contrary to the true meaning of this Constitution, he shal for euery such offence bee suspended from the exercise of his Office for the space of fixe moneths.

### CXXXVII.

*The whole Fees for shewing Letters of Orders and other Licences, due but once in euery Bishops time.*

**F**Orasmuch as a chiefe and principall cause and vse of Visitation is, that the Bishop, Archdeacon, or other assigned to visit, may get some good knowledge of the State, Sufficiencie and Abilitie of the Cleargie, & other persons whome they are to Visite: We thinke it conuenient that euery Parson, Vicar, Curate,


## Canons Ecclesiasticall.

Curate, Schoolemaster, or other person licenced whosoever doe at the Bishops first Visitation, or at the next Visitation after his Admission shew and exhibit vnto him his Letters of Orders, Institution and Induction, and all other his dispensations, Licences, or Faculties whatsoever, to be by the said Bishop either allowed or (if there bee inst cause) disallowed & reiected: and being by him approued, to bee as the Custome is, signed by the Register, and that the whole Fees accustomed to be paid in the Visitations in respect of the premisses, be paid onely once in the whole time of euery Bishop, and afterwards but halfe of the said accustomed Fees, in euery other Visitation during the said Bishops continuance.

### Apparitors.

#### CXXXVIII.

*THE number of Apparitors restrained.*

 Orasmuch as we are desirous to redresse such abuses and aggrievances as are said to grow by Sumners or Apparitors: We thinke it meet that the multitude of Apparitors be (as much as is possible) abridged or restrained. Wherefore we decree and ordaine, that no Bishop or Archdeacon, or their Vicars or Officials, or other inferiour Ordinaries, shall depute or haue more Apparitors to serue in their Iurisdicktions respectiuely, then either they or their predecessors were accustomed to haue 30. yeeres before the publishing of these our present Constitutions. All which Apparitors shal by theselues faithfully execute their

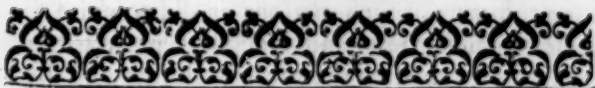
## Constitutions and

Offices, neither shall they by any colour or pretence whatsoever cause or suffer their Mandats to bee executed by any messengers or Substitutes, vnlesse it be vpon some good cause to bee first knowen and approued by the Ordinary of the place. Moreouer they shall not take vpon them the office of Promoters or Informers for the Court, neither shall they exact more or greater Fees then are in these our Constitutions formerly prescribed. And if either the number of the Apparitors deputed shall exceed the aforesayd limitation, or any of the sayd Apparitors shall offend in any of the premises, the persons deputing them, if they be Bishops, shall vpon admonition of their superiour, discharge the persons exceeding the number so limitted: if inferiour Ordinaries, they shall be suspended from the execution of their Office vntill they haue dismissed the Apparitors by them so deputed, and the parties themselves so deputed shall for euer bee remooued from the Office of Apparitors: and it being so remooued, they desist not from the exercise of their said Offices, let them be punished by Ecclesiasticall censures as persons contumacious. Prouided, that if vpon experience the number of the said Apparitors be too great in any Diocesse, in the iudgement of the Archbishop of Canterbury for the time being, they shall by him be so abridged, as he shall thinke meete and conuenient.

Autho-



# Canons Ecclesiasticall.



## Authority of Synods.

### CXXXIX.

*A Nationall Synode the Church representative.*



Hosoeuer shall hereafter affirme, that the Sacred Synode of this Nation in the Name of CHRIST, and by the Kings authoritie assembled, is not the true Church of ENGLAND by representation, let him be Excommunicated and not restored, vntill he repent and publicly reuoke that his wicked error.

### CXL.

*Synods conclude as well the absent as the present.*

**VV** Hosoeuer shall affirme, That no manner of person either of the Clergie or Laitie, not being themselves particularly assembled in the sayd sacred Synode, are to bee subiect to the Decrees thereof in causes Ecclesiasticall (made and ratified by the Kings Maiesties supream Authoritie) as not hauing giuen their voyces vnto them, let him bee Excommunicated, and not restored vntill he repent and publicly reuoke that his wicked error.

### CXLI.

*Deprauers of the Synode, censured.*

**VV** Hosoeuer shall heereafter affirme, That the sacred Synode assembled as aforesayd,

## Constitutions and

was a company of such persons as did conspire together against godly and Religious professors of the Gospel : and that therefore both they and their proceedings, in making of Canons and constitutions in Causes Ecclesiasticall by the Kings authoritie as aforesayd, ought to bee despised and contemned, the same being ratified, confirmed, and enioyned by the sayd Regall power, Supremacie, and Authoritie : let them be Excommunicated and not restored, vntill they repent and publickly reuoke that wicked error.



Of our princely inclination, and Royall care for the maintenance of the present Estate and gouernement of the Church of ENGLAND, by the Lawes of this our Realme now settled and established, hauing diligently, with great contentment and comfort, read and considered of all these their said Canons, Orders, Ordinances and Constitutions agreed vpon, as is before expressed ; and finding the same such, as We are perswaded will be very profitable, not onely to our Clergie, but to the whole Church of this our kingdome, and to all the true members of it, ( if they bee well obserued ) Haue therefore for Vs, our Heires, and lawfull Successors of our especiall Grace, certaine Knowledge, and meere Motion giuen

uen, and by these presents doe giue our Royall assent according to the forme of the said Statute or Acte of parliament aforesayd, to all and euery of the said Canons, Orders, Ordinances and Constitutions, and to all and euery thing in them contained, as they are before written.

And furthermore, Wee doe not onely by our said Prerogatiue Royall, and Supreme Authoritie in causes Ecclesiasticall, ratifie, confirme, and establissh by these our Letters Patents, the sayd Canons, Orders, Ordinances, and Constitutions, and all and euery thing in them contained, as is aforesaid: but doe likewise propound, publish, and streightly enioyne and command by our sayd Authoritie, and by these our Letters Patents, the same to bee diligently obserued, executed, and equally kept by all our louing Subjects of this our kingdome, both within the Prouince of CANTERBVRY and YORKE, in all points wherein they doe or may concerne euery or any of them according to this Our will and pleasure hereby signified and expressed: and that likewise for the better obseruation of them, euery minister, by what name or title soeuer he be called shall in the Parish Church or Chappell where he hath Charge, reade all the sayd Canons, Orders, Ordinances and Constitutions once euery yeere vpon some Sundayes or Holy dayes, in the afternoone before Diuine Service, di-  
uiding

aiding the same in such sort, as that the one halfe  
may be read one day, and the other another day : the  
Book of the said Canons to be provided at the charge  
of the Parish betwixt this and the Feast of the Na-  
tinitie of our Lord God next ensuing : Straightly  
charging and commaunding all Archbishops, Bi-  
shops, and all other that exercise any Ecclesiasticall  
Iurisdiction within this Realme, euery man in his  
place to see and procure ( so much as in them lyeth )  
all and euery of the same Canons, Orders, Ordinan-  
ces and Constitutions to bee in all points duely obser-  
ued, not sparing to execute the Penalties in them se-  
uerally mentioned, vpon any that shall wittingly or  
wilfully breake, or neglect to obserue the same, as  
they tender the honour of God, the peace of the  
Church, the tranquillitie of the Kingdome, and their  
dueties and service to Vs their King and Souer-  
reigne.

In witnesse &c.

